

A Sovereign
COUNTER-POYSON
Prepared by a Faithfull Hand
FOR
The Speedy Reviviscence
OF
A N D R E W S A L L
Late Sacrilegious Apostat.

will serve to inform the ignorant,
to resolve the wavering, and to confirm the
constant well-principled *Roman-Catholick*,

Contriv'd by J. E.

~~For the use of the~~
*Inventi sunt in Populo meo Impii insidiantes
quasi aucupes, laqueos ponentes, & pedicas ad
capiendos viros. Jerem. 5.*

*Noli esse stultus, & ne impie agas multum ne
moriaris tempore non tuo. Eccl. 7.*

Law: Wals. Par. 4. 30. of August 88.

Permissu Superiorum.
Printed at Lomain. 1674.

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TO HER
ROYAL HIGHNESS
THE
Dutcheſs of YORK.

Moſt Illuſtrious Madam,

THere is nothing in this world of more importance then to handle the affairs of Salvation with all earneſtneſs ; we well know we have an immortal ſoul which ſhall ſurvive to all Eternity either in the boſom of Glory, or in the flames of the damned ; nothing is ſo abſolutely confirm'd, as that none can be ſaved without true faith, and yet nothing by the malice of ſatan more controverted as the verity of true faith. This ſmall Treatiſe contriv'd in haſt for, and in vindication of, the verity of the ancient ſoul-saving faith of the Roman-Catholick Church, from the moſt miſterious and foul aſperſions and railings of the ignorant over-weening and over-byaſs'd Scioliſt Sectaries of this perverſe age, confidently ſtyes for to be ſheltred under the wings of the moſt Renown'd Patronage of your Eminency, a moſt rare honourer and vigorous practitioner of the heavenly Principles and tenents of the ſame ancient faith : what ? an inestimable precious

The Epistle Dedicatory.

Jewel of fair, brave and rich *Modena*, modeling forth to all height of beauty and admir'd worth (whose Royal blood of increasing honour springs from the most glorious, most august, and most heavenly stock and loins of the Emperor of *Germany*, of that thrice noble and ancient house of *Austria*; and of the most Catholick Kings of *Spain*;) now to contract strong alliances with the usefull and practical doctrine of the rare virtues of penance, humility, mortification, piety, charity and fasting, &c. all contradictory to flesh and blood? what? a tender young, beauteous, eminently great Lady, seen often daily paying the Religious homage of heart, hand, & knees to the Majesty of the Almighty, by frequent retreats to a sweet and undisturbed Conversation with heaven, and this in the Royal Court, is the fair sport of your beauteous minde, little regarding the transient vanities, gilded goades, and charming gaities, and allurements of a barren world, all which ends in folly and forgetfulness; O how marvelous is the power of solid vertue, when enchaced in pure beauty and glorious Extraction! Live then prosperously most pious Madam, and be still a bright orient star of the first magnitude, now auspiciously fix'd in this Orb of *Great Britain*, shining, illuminating and warming (by your heroick and most exemplar

The Epistle Dedicatory.

mo- (simpler piety) frozen hearts in this cold
and northern Climate. Live then fortunately pre-
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the- ty and most invincible Heroe, now the un-
ver- rated glory, the onely moving Soul, and
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no- arising from so Noble, soveraign and glori-
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th- dam, this my Address is far from a *Panegy-*
ne- ric, in enlarging upon the eminent splen-
e- dor of your Endowments of minde and bo-
dy; those I leave for a fitter Subject of a
higher Undertaking: Advance therefore
Fair Madam your glorious progressions in
s vertues till you draw love and admiration
d even from your very Enemies (if any you
! can have.) I pray God to continue your
Highness in all encreasing prosperities, to
bless your just designs, and to prolong your
happy days, these shall be the daily vows
of me, who beseeches your Highness to be-
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The Epistle Dedicatory.

**bear all my life time the Title of your most
humble and most Obedient Chaplain and
Beads-man,**

J. E.

To the Christian Reader

The restless and hellish labours of some Pseudo-prelates in compassing Sea and Land for to make one proselite, is very strange; whereas Apostates made their Apostles can be easily purchased to Protestants, and the loss of Roman-Catholics much less, they having been once dead and canker eaten branches that could bear no fruit whilst united to the stock, and much more now after their separation: Their endeavour is not to go far off and convert Pagans, in the worship of Devils and dead Idols, to love the living God, but rather to pervert ill-ministered Christians, corrupt and evacuate the purity and sovereignty of Christs faith by subtle devices, subtilties and forgeries, is their main ambition. The main reason therefore that the Author upon the sudden contrivement of this small Treatise, was seasonably to console and give a check to the disingenuity, spite-malice, venom, and brawny-fac'd impudence of that renowned wight, vile Apostate, and profess'd Enemy to Christ, Andrew Sall: to dash back all his shameless affronts, and underling, bawling strains of profound and wonderful nonsense in his late open and avow'd irreligious practises at Dublin, and elsewhere (all better stuff then ould worn-out bold railings, and false ignorant stories of superstition, idolatry, Sacrilege, &c. against the true mother Church for salvation) into his own teeth: The
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To the Reader.

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Christ, taking the liberty to amuse hu
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defence of that their daily decaying Sect,
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the humble prayer of

J. E.



Of the Happiness of the Restoration of the Soul of man.

1. Document.

THough we can never write, or conceive any thing worthily of the divine Essence, yet we ought to make so good use of the objects of this inferior world, as to study our sovereign Creator in them, proceeding from the effects to the search of the cause, which is the method of Philosophy, whereas the Theologue proceeds commonly from the cause to the effect. The *Pagan* Philosophers by the twilight of nature soar'd so high that they came to discover there was a *primus Motor*, an *Ens entium*, an *optimus maximus*, they came to know that he was ubiquitary and diffus'd through the Universe, to give vigor, life and motion to all parts though invisibly. Now then, no finite created intellect can form a quidditative apprehension of God, no, not the Angels themselves : there may

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be negative conceptions of him, as to say, he is immortal, immense, independent, simple, and infinite, &c. Or, there may be relative Conceptions had of him, as when we call him Creator, Governour, King, Lord, Redeemer, sanctifier, glorifier, &c. Or there may be positive conceptions of him as the chiefest Good, a pure Act: or he may be described by an aggregation of Attributes, as merciful, wise, omnipotent, &c. Among all these, one of the best wayes to describe him is by abstracts, as to call him goodness it self, Justice it self, power, wisdom, piety and mercy it self; he being the Rule of all these; so as he is so incomprehensible as neither the Eloquence of *Plato* the divine, nor the subtilty of *Aristotle*, whom *S. Jerome* stil'd the prodigy of nature, could comprehend, or define by positive terms the measure of Gods being or Essence; yet notwithstanding *S. Dionis. Areopagita*, de divinis nom. said, *Deus est conyarens & redicens eas qui divinam in se corruerunt imaginem*. God is so absolutely powerful, as that he knows how to convert a most perverse sinner: saying this, sayes more then to call him Creator; though we may think, that the guilt of Creation is greater then that of justification, because *Creatio est productio totius entis de non esse ad esse*, doth presuppose the thing to be created only with

an objective being, drawing it out of the
 abyss of nothing; but Justification doth pre-
 suppose the thing to be justified, *a parte rei*
 with a real physical being; yet the doctors
 do agree in it that the Justification of a sin-
 ner is greater then the Creation, for the
 repugnancy of contraries; for it's a greater
 work and more difficult to direct, and re-
 claim one understanding misled; and chase
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 blindly involv'd, then to create the same of
 the new; and it's a more hard matter to sof-
 ten or mollify a contumacious, obstinate,
 depraved, and rebellious will, then to cre-
 ate the same of new. *S. Thom.* 12. quest. 133.
 art. 9. saies *bonum gratia unius majus est quam*
bonum natura totius universi, because for to
 create a thing, the attribute of omnipotency
 doth suffice; but for to justify a sinner, and
 cause him return to God, and lost grace,
 requires all attributes, as omnipotency,
 mercy, wisdom, prudence, goodness of
 God, &c. So as that the rebellious and most
 obstinate will of man renders the power of
 God doubtfull, or dubious, *sola voluntas*
humana facit dominium Dei dubium, all sub-
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 God, and disobey him; was not the river
 turned into blood, obeying Moses? did
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did not the Sun obey *Josuah*, and staied her course? did not the hungry Lions yield to *Daniel*? did not the whale preserve *Jonas*? did not the mule kneel down and adore the B. Sacrament in S. *Antony of Padua's* hand? in effect, all things becoming pliable to God and his Saints: *sola voluntas humana* is refractory, obstinate, and rebellious against God. And it is a very strange ponderation of the great Doctor *Cirillus Jer. solomitanus*, saying, *Quis potest eloqui Maris profunditatem? quod tamen intra suos limites se continet propter eum qui dixit huc usque progrediari & non amplius, quandam lineam efficit in littoribus ut ostenderet intuentibus quod prefixos sibi limites non transgreditur.* Lord? what a furious and violent Element is the Sea, it would overflow all the Earth, had it not been, that God gave a command to the contrary; yet the senceless Element strictly obeys her God, and withall leaves twice a day a signe or mark of her due obedience to him; leaving both morning and evening a line of some and froth on the shore, that all who pass by, may take notice of her punctual obedience to her glorious maker. O what a main confusion must this be to rational Creatures endued with will and understanding, bred to education, learning, piety, vertue, and Religion; and yet will not obey Gods commands; rather they will leave e-

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very day a signal mark of scandal, of disobedience, against Conscience, and the Religion they profess, neglecting the welfare of their Soul : *sola voluntas humana facit dominium Dei dubium.*

The restauration of man from sin is a greater and more glorious work, then that of its first Creation, and its the utmost design of God in making the world. For God, having made all things for himself, and for the manifestation of his own Glory, as the wisest end which he could propound to himself, was not satisfied with the first work of Creation, though exceeding good and perfect, but as soon as it was finish'd, suffered sin to enter upon the stage, bringing death and hell along with it : now all the wits of men and Angels could not untie this knot, sin, til God came down from heaven and resolv'd it into this most glorious work of Universal Redemption, pardoning sin, as though it never was committed : and there is no other instance in the whole history of the World of any act of God, which doth so perfectly exercise all his Attributes, and manifest all his Glory, and consequently fulfil the end of Creation, more then the Justification of the sinner, in which God disposeth all things strongly and sweetly, attracting man to him, and to the prefix'd end, calling, admonishing, illuminating,

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correcting,

correcting, interiorly conversing with the heart, terrifying, instructing, &c. yet so as all is done without any Violence, because he works Still sweetly, and congruously to the liberty of free will, to wit, mollifying so sweetly the heart of man, that divine Grace is not refused by the flinty heart : which is attracted not violently, but *voluntate & voluptate*, with an internal kind of delectation, and so transmits the soul so affected, infallibly to the final end for which it has been created, by a sweet efficaciousness, and with an efficacious Sweetness : and this is effected by such means and manner that *S. Paul* in consideration thereof, was constrained to say, *O altitudo Sapientie & Scientia Dei !* &c. Alas ! by what strange way was *S. Paul* attracted by a voice and by light ; *S. Peter* by one look of Christ : by another way was *Magdalen*, by teares ; the *Samaritan* thirsting after the water of life was drawn : *S. Mathew* sitting in *telomio* drawn ; the thief on the Cross ; *Mary* of *Egypt* from the Ordure of her libidinous lust ; *Pelagia* from her prostitution, and fordid quest of whoredom ; all these call'd away by several and unknown ways, to follow and pursue vertue, and the way to heaven ; so as hereticks and haynous Sinners, that sits in the shade of death are illuminated to apprehend their lamentable dark state,

state, and look up to Eternity, and to the pure light of true life; making them, from the children of darkness to become the children of grace; and all this done by the infinitely great wisdom and Grace of God, without which, those sit in darkness of ignorance and infidelity, in the imminent danger of eternal death, having their heart and understanding obscure, so as that they are ignorant of God their Maker, ignorant of the way to heaven: ignorant of the final sovereign happiness for which they were created; and do not know themselves, nor that they are children of wrath, and obnoxious to death, being ignorant of their own insufficiency to good, ignorant of the necessity of grace and Regeneration, ignorant of Christ their Mediator, through whose sacred blood they are restored from death to life: but by pure rays of divine faith they come to know all these things, and begin to look after earnestly the way of Truth and of life, they implore grace, they invoke their Mediator, and seek after his soul-saving Science and heavenly knowledge, according to these words of S. Paul. 1 Corin. 4. *ille qui de tenebris dixit lucem splendescere, ipse illuxit in cordibus nostris, &c.*

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*Of the true Essence of divine Faith.**2. Document.*

R Eason is most properly exercised in things of nature, and Faith, in matters of Religion; great witts set up reason instead of faith, and the light of nature against divine light, which is at once to deprive man of his highest felicity and faculty; and God of his greatest Grace: the same Word, without question, which created the world, creates a belief in a spiritual understanding, by relying on a divine reavealing Authority. Its most certain, that God is said to *Confound the wisdom and learning of the wise by Faith*, which declared, that without believing they cannot be saved, and yet without a supernatural Grace they cannot believe; and as God is the chief good and perfect happiness of the soul, and the object of our beatitude, which cannot be comprehended by natural light or knowledge, therefore a kinde of supernatural vertue is necessary, by which we may attain to his knowledge, which is faith, the highest knowledge we have in this world, by which the soul injoys him, & by him, the most excellent gifts and graces, whereof it is capable: according to *S. Paul ad Eph. 2. 8. gratia Dei estis salvati per fidem, & hoc non ex vobis*, Faith is that divine light by which we prepare our journey towards vertue

and heaven; *without faith it's impossible*
 to please God. By faith Roman Catholicks do
 walk upon the grounds of the Church mili-
 tary, where there is infallibly an infusion of
 spiritual Grace, sanctification in its sacra-
 ments, and surely transcendent is their com-
 pendation for their faithful conservation of
 the sacred Oracles of Truth in all ages, to
 this day, for their well ordered Zeale, for
 their most ravishing devotions, deiform in-
 tentions, their heroycal acts of fasting,
 praying, recollections, meditations, in-
 troversies, their aspirations, humiliations,
 mortifications, abnegation of themselves,
 and their daily abdication of all transitory
 things; so as none in his senses can believe,
 that such a tree can be Corrupted in the
 root, which brings forth such heavenly
 fruits. Some properties we may observe of
 the doctrine of Faith, to be true, to be re-
 vealed of God, to be preached and delivered
 by the B. Apostles: The highest ground by
 which a man is perswaded that his faith is
 true, is the Authority of God speaking and
 revealing: the highest proof by which a man
 may be assured that his Faith is revealed, is
 the Authority of Christ and his B. Apostles,
 who delivered and preached the same as
 from God; and that from the beginning to
 this day it is practised without innovation
 or alteration, in all parts of the inhabitable
 world

world. The Apostles in the time of Christ
 conversing with them, had sufficient Faith
 to prevail with their wills to command the
 understanding into the belief of his being
 God and man, consequently an infallible
 faith; then it doth follow, that whatsoever
 he taught was to be assented unto as infallibly
 true, and that without being questioned
 by our weak and limited reason: And further
 this was very necessary for the true Church. A
 otherwise they could not have been suffici-
 ently assured, that what Christ their Master
 taught them was true, and so it would not
 have been a sin in them to have doubted
 This infallible assurance also, the Christians
 that lived in the B. Apostles time, and after
 Christ Ascension enjoyed; they had sufficient
 ground, without question, to induce them to
 a belief that the B. Apostles were infallible
 Guides and Teachers, and that whatsoever
 they taught and commanded, was as infallibly
 true, as if God had immediately spoken
 the same things, and no more to be
 doubted, contradicted, or disputed against
 by vain and curious Reason (which doubts
 less were as strong and as good as ours)
 then the immediate words, command, or
 dictates of Almighty God; otherwise these
 who refused to hear and obey them, had
 been in no fault; and it would have been an
 insufferable boldness in S. Paul to have re-
 quired

Christ required such an absolute submission to what
 he taught, as to oblige Christians of his
 time, not to have believed, even an Angel
 coming from heaven, teaching contrary things to
 what he taught them. Hence it is, that the
 remaining writings of the B. Apostles are by
 Christians esteemed as the word of God:
 and this was mainly necessary, in the ages
 after Christ, for the Church of God in the
 Apostles time, to have a living infallible
 way of direction, and this was the way to
 maintain the *unity of the spirit in the bond of*
peace, & so become one body; with one heart;
 not as sects divided, subdivided, & scattered
 into as many parts, and sorts as now are,
 and have gone to cuffs, raising civil war for
 the deciding of controversies, as we have
 seen they did, since they divided themselves
 from the holy Catholick Roman Church.
 Observe now those words *Heb. 11. 6. without*
faith its impossible to please God: and of *Math.*
spo. 16. 16. he that believeth shall not be damned;
 and *Eph. 4. 5. there is but one faith, one Bap-*
tism, one Lord Jesus: the faith which is to
 save us and by the which we are to please
 God cannot be had but in one Church, and
 that of Christ; it cannot therefore be found
 in Sects, in contrary opinions, it being of
 necessity but one, & of contraries one on-
 ly must be true; Do but observe, *2 Cor. 10.*
3. bringing into Captivity every thought to the
obedience

obedience of Christ ; that this faith or believing was to be sealed in the understanding that the understanding was to submit, not arrogantly to dispute : And that this Act *believe*, was a command, or precept of Almighty God, who will have his will obeyed by all his subjects, and the not obeying which is punished with eternal damnation ; Lastly, consider, *Hebr. 10. 23. let us hold fast the profession of our faith, without wavering, for he is faithful that hath promised* That faith is truly divine, must be an infallible assent of our understanding, submitting it self obediently to believe the Revelation of God ; for otherwise faith, & consequently all Religion may be no more then fancy, or opinion, and then no ways certain ; and if so then no obligation. Now it must follow, first, that there must be some means appointed by God by which we may know this one true faith, from all false Sects, and opinions, whereas to require one to believe upon pain of damnation, & not to give him any means whereby he may know what to believe for salvation, in this Religion, or that sect, were to require him to walk without leggs ; these means must be infallible : for we cannot be brought to an infallible assent by fallible, and uncertain means, as God would not require us to assent to an Authority which may deceive us : then our understanding

understanding must of necessity submit to those
 means under pain of damnation. O terrible !
 if our understanding were at liberty to
 submit or not submit to the means, by which
 saving Faith is conveyed unto us, it would
 be no sin, not to believe, consequently
 God would not justly damn us for not be-
 lieving ; and withall, whosoever shall re-
 fuse to be governed by those heavenly
 means, and the same authority that God
 hath appointed to govern us, he shall be a
 rebel against God, and a vile Traitor. Last-
 ly, I say, that two men of two differing
 faiths or beliefs cannot be saved, for both of
 them, knowing that they are bound to be
 guided and governed by those means which
 God hath appointed, to convey saving faith
 to them, and one of them flatly refusing to
 submit, this person who refuseth must be
 guilty of disobedience, and refractoriness
 to Gods Command, and consequently can-
 not be saved. And so to our present pur-
 pose, ignorant people by reasonable and
 earnest diligence (as it is very tollerable to
 humane frailty, and very possible and easy
 for them) may come by Gods grace, to the
 true knowledge of these means, otherwise
 God would have appointed means, which
 would prove unprofitable to the end ; and
 so, the far greater number of souls, for whom
 Christ died, would not be sufficiently pro-
 vided

oided for, by Gods sweet providence, & that
 that prophesy would prove also ineffectual
Esay. 35. Say to them that are of a fearful
 hearts, be strong: fear not, behold, your
 will come, and save you, then the eyes of
 blinde shall be opened, and the eares of
 deaf unstopped, &c. and one high way shall
 there, and a way, and it shall be called the
 ly way, that way-faring men, though
 shall not err therein. It cannot be denyed
 this wholesome doctrine is agreeable with
 all sorts of people, Apostats, sectaries,
 Dissenters from the Mother Church: for if
 it must be granted that there must be a way
 and a Rule, there must be means appointed
 there must be a governing power to judge
 and decide all arising doubts, and teach
 the world the true way and path to heaven
 with certainty: but when we come to find
 it out, all persons will agree, That they are
 obliged under pain of damnation to submit
 to it, receive it, and embrace it, and wait
 according to it, as to the Apostles, if they
 were actually living, or to Christ himself
 and when you understand this Rule and
 guide, then you cannot but believe all and
 every article of faith, which we the Roman
 Catholicks did all along, from the Apostles
 time, and this day, do unanimously believe
 and practise; this is the main point which
 will allay all controversies, contests, wrang-
 lings,

; & enmities and hatred between Ro-
 sects, Catholicks, and all dissenters: the God
 fear, union and truth open the eyes, and illu-
 minate the understandings of apostata, to
 of make right use of this my labour: Now I
 of them know, that neither private spirit,
 shall the natural reason of any man, can possibly
 the Rule, and Judge: for this must sub-
 ject is a subject and Vassal to that Rule and
 ed badge, and it's always fallible, and forangely
 will to mistake & mislead; which is against
 es, the nature of the true Rule and Judge to be
 : for if God should oblige us upon pain of
 waymation to submit unto, and to be go-
 inted and ruled by an Authority that might
 udge, and might teach for a truth what
 ch a not, we should be bound to believe that
 avery true, which is not so; and yet be dam-
 fined, for not believing the truth: further,
 ey our private spirit or reason were to be
 Rule and Judge; then it would follow
 wall contrary to the scripture, that it is not im-
 the possible to please God without faith, for
 self reason would sufficiently teach us how to
 and ease God, yet it would be a breach of this
 l andle, to believe what we do not understand;
 oman would likewise follow, that every pre-
 stituted Religion would be the truth, and
 ieve contradictions would be true, and there
 hould be not only one faith, but no faith
 ang all, but reason, above which faith is:
 ngs, for

for reason excludeth faith, and there
 scarce that man living, but his reason differ
 from anothers understanding; & judgment
 differing as much as their faces: therefore
 none that follows his own Reason, could
 justice be condemned by God, and so
 ilation; all men would be saved, unles
 peradventure you will say, that in a bu
 ness of such main consequence, as the sal
 tion of souls, our primate reason perswade
 us to prefer the authority of such, as
 wiser then our selves, before our own jud
 gments, which is most true: But I then infor
 that Roman Catholicks are the most rati
 onal, most learned, most wise, most godly
 most unbiafed people now in the world, and
 consequently have the best Religion,
 acting most conformably to reason in the
 belief; for they rely still on the authority
 General Councils, consisting of the able
 and most learned men of all Nations, which
 is the greatest authority to be found
 Earth; especially having the assistance of the
 holy Ghost, *visum est spiritui sancto*, &
his, as it appears they have, both by the
 testimony of the Scripture, and the constant
 tradition of all ages: Upon these grounds
 we may be sure, that certainly God in his
 good providence had appointed a most
 sure Guide, Rule, and Judge, to bring men
 to the infallible faith for salvation, the

Reason

Reason and proud spirit; otherwise God is defective in necessities, and that Religion were no more then fancy and opinion : and it is worth observation, how for the first two thousand years before any Scriptures were written, the visible Church of God was this Rule and Judge; was not, I pray, circumcision and other Rites brought in by *Abraham*, and practised by the Church then, without any Scriptures to try them by ? what would you have said, if you had then lived ? would you have disobeyed the then Church, and reject those ordinances, because then there were no Scriptures to warrant them : The Church of the Jews was so to the Jews, after that the Scripture was written, and this by the express direction of the Scripture, *Deut. 17. 8. Thou shalt come to the Priests, the Levites, and unto the Judge, and enquire, and they shall shew thee the sentence of judgments, &c.* and then, he that shall do presumptuously, and will not hearken unto the priest or judge, even that man shall die ; and even Christ whilst the Jews, his Church, was yet in being, gave directions, *Matth. 22. 2, 3. The Scribes and Pharisees sit in Moses chair, all therefore whatsoever they bid you observe, that observe and do : assuredly God would not direct them and punish them with death for not obeying an authority which might deceive and mislead*

C

them ;

them; would our Lord command the doing of whatsoever should be done by an authority, when that authority was capable of mistakings? the Church therefore, and not the scriptures was the Rule, and Judge to them, they were to hearken to the priest, and Judge, upon pain of death.

The happiness of Christian Religion.

Document 3.

Religion is a sacred vertue of a Superior and divine nature, attended with an awfull respect to the worship of one Living God without any superstition in ceremonious observance, and withall it may be called the Law of the supreme King, commanding and directing that duty and worship which man owes unto him, and rewarding man with that true happiness which he may enjoy in him: the *Athenians* inscribed their Altar, *To the unknown God*, and their worship was as vain and ignorant, *whom therefore* saith the Apostle, *ye ignorantly worship, him I declare unto you*, where he plainly sheweth the difference between heathenish worship of God and true Religion: it's true, they had some glimmering apprehensions of God, but they abused it with their Idolatry, and corrupted it with their lives: *S. Paul* directly encountered

encountered the *Athenian* Idolatry, plainly
 preaching to the people the doctrine of the
 Deity, of creation, providence, sin, Re-
 demption, Repentance, Resurrection and
 the last Judgment: Thus Poets frame Reli-
 gion according to their fancy, vain philoso-
 phers according to their imperfect Reason,
 states-men shape it according to policy and
 Reason of state, but the summe and sub-
 stance of true Religion is sincerely to ho-
 nour, worship, love, fear, and reverence
 the living God, with heart, soul, and might;
 in the practise of vertues, which leads to E-
 ternity of glory. Holy and antient Religion
 is the *Basis* of the permanent felicity of
 kingdoms; and Religion is said a *Religian-*
do, it binds hearts, wills, nowrisseth pub-
 lick societies, observes strictly lawes: if
 it be changed, nought but confusion, disor-
 der, darknes, discontent, disunion, discord,
 and animosities, can be expected to follow,
 all which *Germany, England, Flanders,*
France, & Ireland, can by wofull experience
 publish. In all ages it was necessary to make
 open profession of Religion, in acknowledg-
 ment of humane and exterior worship to a
 Deity. *S. Jerom* doth advertise, That by
 Tradition of the Hebrews in the law of na-
 ture, the first begotten had right to the fun-
 ction of priesthood, offering sacrifice untill
Aarons time: *Adam* by divine instinct in-
 structed

instructed his Son *Abel* to offer sacrifice to
 God; to fear and love God, for when *Cain*
 said, there is no Judgment to come, no
 Judge, no other world but this, no reward
 for the Just, no punishments for sinners, nei-
 ther this world is governed by Gods mercy;
 to whom *Abel* the defender of Truth repli-
 ed, *frater ne sic asseras erroneè est enim Judi-*
cium est Judex, est aliud saculum, est ibi mer-
ces pro justis, & pœna pro Impiis. Gen. 4. But
 in the Moyfaical law, the levits were cho-
 sen priests, *Num.* 3. who had power to offer
 sacrifice to God, then *Abraham*, *Isaac*, *Ja-*
cob, *Joseph*, with 12 Patriarks; after these
 came *Moses*, *Aaron*, *Josue*, together with
 the 72 Elders that governed the People,
 with many Priests and Prophets, all exerci-
 sing Religion, offering sacrifice: four hun-
 dred years after came *David*, *Samuel* and
Nathan, with many holy Prophets; after
 God sent *jeremy*, *Ezekiel*, *Daniel*, *Zachary*,
Aggeus, *Malachy*, *Nehemias*, &c. for to pre-
 serve Religion, divine worship, Sacrifice,
 faith and Sacrament; now I ask, what's the
 reason that now under the holy law of the
 Gospel, Protestants have no sacrifice, the
 principal point of Religion? it is, because
 they have no Priests with true character,
 function, holy Orders, Mission, power,
 and authority, from above, but from the
 weak arm of flesh; therefore having no
 true

true Priests, no Religion, no Sacrifice, no
 Sacrament, no faith, but opinion and fancy;
 But the Roman-Catholick Church, the mo-
 ther and Mistrisse of true faith, hath law-
 ful Priests, Religion, Altars, Sacrifice, Sa-
 craments, successive function of Priesthood,
 established by Christ, for the perpetuity of
 his Church, and comfort of his flock. O
 merey and divine providence never to be
 duely pondered! now the infernal Dragon,
 a declared enemy to God, because he can-
 not come near him to hurt or offend him, he
 hurts man the Image of God, even as he
 that is an enemy to a father of a family,
 when he cannot annoy his person, endea-
 vours to annoy his possessions, his fields, his
 children; so the devil, cast from Heaven
 by God, hath still enmity against him, but
 not being able to annoy God, he endeavours
 to destroy man Gods image, to pervert
 him, to delude him and divert him from
 true Religion, alledging, that Christ's
 Church is not the true Church, that it's er-
 roneous, superstitious, full of ceremonys,
 &c. You may reade in *apoc. 16. vidi prodire*
de ore dragonis: I have seen coming out of
 the mouth of the dragon, the beast, the
 pseudo-prophet, three foul spirits like
 froggs; this dragon, this beast, this pseudo-
 prophet is *Luther*: the three froggs are un-
 derstood by many Interpreters, the three
 perverse

perverse fordid Sects, which did flow from
 cursed *Luther* : the first, that of *Anabaptists*,
 whose first Author was one *Rosmanus*, be-
 fore a *Lutheran* : the second that of *Sacra-*
mentaries, the Author whereof was *Coro-*
lostadius, from whom proceeded *Zwinglius*
 and *Calvin* : the third is that of *Protestants*,
 whose Author was *Melanchton*, or rather
Henry the 8. for before his dismal Revolt
 from the Roman Religion, there was for
 1500. years and above, no other Religion
 in *England* but the Roman Catholick Reli-
 gion, flourishin most gloriously, in piety,
 learning, sanctity, prosperity and happi-
 ness, having had 22. Kings in the opinion
 of Saints, and no memory, dream or word
 of Protestant in *England* before his Reigne.
 And not unfitly heresy is compared to frogs
 for sordidness, loquacity, and for importu-
 nity, for still you may hear the frogs in
 quagmires, with their harsh unpleasant and
 troublesome clamors night and day, to
 which the clamors of hereticks is very like.
 and *Pierus* l. 19. de *Rana*. says, that the frog
 hath bloody red eyes, and that it hath a
 double liver, properties of hereticks, their
 eyes are bloody, looking with eyes of flesh
 and blood upon the misteries of Religion, the
 power of the Pope, looking with eys of
 blood upon the power of absolving given to
 the Priests, seaven Sacraments, the Real
 Presence

from Presence; all they look on with eyes, not
 of faith but blood; Two livers also, here-
 ticks, no fasting, no austerity of life; no
 mortification, no penance but still eat,
 drink, take pleasure, fare well, still increa-
 sing blood in their two livers, the seat of
 blood, for to pursue lust, and concupiscence,
 and an unbridled appetite of their flesh and
 blood, and which must breed and nourish
 pride, the source and nursery of heresie;
 according to S. *Austin: diversa diversis*
locis sunt hereses, sed una mater superbia
genuit: it is said, that the Camel is not ac-
 customed to drink before he troubles the
 water, so heresy never enter'd into any
 kingdom, but by troubling the Republicks
 with dissentions, civil broils, *quia domina-*
tionem spernunt, & Majestatem blasphemant,
ut serpentes humiliter irrepunt, blande
capiant, molliter ligant, latenter occidunt:
 with their Serpentine *cur praecepit vobis*
dominus speaking to *Adam* and *Eve*; so here-
 ticks are like serpents *cur tot praecepta? cur*
tot jejunia? cur diebus veneris carnes vetita?
cur tot in Ecclesia ceremonia? cur & quomodo
corpus Christi in exigua panis specie? &c.
 Are not these serpentine interrogations? all
 their stir is but from sence, from flesh and
 blood, for honor, for plausible exteriority;
 Did not *Melancthon* the first follower of
Luther, tell his Mother at the point of death

that the protestant was *plausibilior*, but the Catholick Religion *securior*, whereupon his Mother sent for a Roman Catholick priest, and died in the bosome of the true Church for salvation; *hec plausibilior illa securior*; Did not a Gentleman say, *Si bonum est cum Luthero vivere, haud bonum est cum Luthero mori*; and did not Luther himself say, *Martine, Martine, jam agis voluptuose, sed quid erit post hac?*

A Sovereign counter-poyson.

Document 4.

S. Cyyrian the great Doctor, writing to some of the Ethnicks, touching the lives and studies of Christians, speaks thus, *Philosophi sumus factis non verbis, nec magna loquimur, sed vivimus*, that is, we are philosophers in our actions, not in our words, nor do speak great things but practise them. It seemes, this holy man thought it much fitter for a Christian to exercise himself in Vertuous actions, then in diving with curiosity into the Nature of things. *Andrew Sall*, When I consider your present miserable state and deplorable condition, I cannot abstain from tears; you have been heretofore known and counted a philosopher both by words, and deeds; you spoke great things,

and

And did likewise practise them : But alas !
 alas ! lately there is seen and perceived in
 you a strange and sudden alteration and
 change : I ask, *quomodo obscuratum est au-
 rum ? mutatus est color optimus ?* thren. 4. you
 seem awhile ago pure precious gold, how
 come you metamorphos'd and chang'd, so as
 no shadow could vanish halfe so soon ?
 now, not gold, *sed fuligo*, dross and rub-
 bish ; *quomodo mutatus est color optimus ?* here-
 tofore a religious priest, an Embassadour
 for atonement of grace and mercy, a preach-
 er, all those superexcellent prerogatives,
 graces, and beauties defaced ? what ? a living
 member of the glorious Congregation of Je-
 sus become a dead child of error, heresies &
 darkness, and suddenly become the scorn of
 boys and Lackies sure this cannot be, *muta-
 tio dextra Ecclesi* : ah poor *Andrew* ! That
 exquisite torment used in antient times by
 Tyrants to their Captives hath some imper-
 fect weak resemblance of your poor souls
 present condition ; they used to fasten li-
 ving men to dead bodies, joyning their
 hands ; their feet, their mouths, their eyes,
 and all their other parts with those of dead
 putrid carcases ; *Corpora corporibus iungebant
 mortua vivis* ; Let us consider, what were
 the thoughts of those miserable wretches,
 who though living, were by this union
 hinder'd from exercising any the actions of
 life

life; and notwithstanding their natural aver-
 sion from stench, rottenness and corruption,
 were yet forced to converse only with them,
 exchanging all the happiness of life to enter-
 tain those dismal objects which presented
 them with nought but ghastliness & terror,
 all this *Andrew* is an imperfect representati-
 on of your state; you cannot but perceive
 your living body to be fastned to a loathsome
 dead soul, and so by that unhappy union,
 you are hindred from exercising any actions
 of grace or vertue, yet are forced to con-
 verse only with the Father of darkness, not-
 withstanding your naturall aversion from
 him, and this for your sacrilegious Aposta-
 sy, and revolt from the mother Church, in
 which you had an unerring Guide, Rule,
 and Judge, leading you to true faith, the
 high path to laudable actions of grace, San-
 ctification and eternal felicity: oh *mutatus
 est color optimus*; and this unhappiness be-
 tell you, through the perverse and wicked
 choise of your blind will: for what the soul
 is to your body, such in a manner, I may
 say, is Gods divine Grace to your soul: all
 the members of your body, by the operati-
 on of the soul are alive, do move and stir,
 and exercise their severall functions, which
 when the soul is separated from your body,
 all those members are as dead as a stone, no
 member can stir or move, nor exercise its
 function:

sanctification: even so when your soul is bereaved of Gods grace (as it is at present by black Apostasie) then your soul is dead to all goodness, all the faculties and powers thereof cannot exercise their function in order to eternity, vertue, or sanctity; you are quite blotted out of the book of life, and society of Saints; you have no more communication with the blessed and celestially Congregation of the Church-militant; you have forfeited your claim and right to heaven; you cannot enjoy, as formerly, those internal, ineffable joys, blessings, and consolations, which the true, constant servants of God, your fellow-travellers, and fellow-labourers in the vineyard of Christ have, and your brethren hourly do taste and enjoy; *Corpora corporibus jungebant mortua vivis.* Oh wretched Andrew! it had been more advantageous and of more pleasure to you, to have your living body fastned to a rotten putrid carcase, then to have your soul fastned to darkness, and loathsomnesse of cursed heresie and apostasie: Now, do but consider the infinite advantage, prerogative and dignity of your former happy state, and compare it to your present deplorable, cursed and most black state: before you were *vir Apostolicus*, now *apostata vilis dictus*; before a most resplendent star in the firmament of the true Church, now an obscure, dusky,

dusky, and abominable *ignis fatuus*, leading crying
 your self and, thers to precipices of eterned, v
 perdition; before a Religious priest, now why d
 accursed *Judas*; before conferring life o were
 grace on others, now you are left destitute are sto
 and naked; stripped of all light, life, grace all m
 blessing and goodness; before call'd by the ver
 hand of God to a most high and soveraigne, t
 dignity and honour, now blindly fallen from sk,
 that, most lamentably, to the devils jaws fir f
 before an obedient child, now *factus liber* magi
vori-fragus; before a chaste and Evangelic had l
 cal Missioner, now *sacrilegus scortator*; be why
 fore reputed an honest man, *questuosus mer* with
cator, now *fugitivus Apostata*; & *seditio* livin
sus sectarius factus; before rasi'd from a *Sall* div
 to be a *Paul*, a preacher of the word and pen- you
 nance, now turn'd to be a *Sall* persecuting, & cie
 warring in a most furious manner against the ple
 heavenly fortrefs of true faith, the pillar and bli
 foundation of truth, and so become a wret Ob
 ched, lying and vile protestant; wallowing Ch
 like a nasty sordid, and stinking sow in the mi
 mire of liberty, libidinous lult, pride, and m
 concupiscence: retire retire, poor *Andrew* an
 to your interiour man, have a care of your u
 drooping soul, minde eternity; n

fleves si scires tuum tua tempora menssem,
nides cum non sit forsitan una dies.

Micheas underitanding that he was rob'd of
 his domestick Idols, ran after the Robbers,
 crying

crying most lamentably, and being question-
 ed, what was the matter with him? and
 why did he cry, mourn, and lament? he an-
 swered, my gods which I made for my self
 are stolen away, my priesthood, which were
 all my riches and comfort, *Jud. 18.* all what
 was dear unto me taken away from
 me, therefore why should I not mourn? I
 ask, if this wretch kept such a deplorable
 stir for having lost but Idols, he vainly i-
 magined, that losing them he lost all that
 had been precious unto him; oh *Andrew!*
 why will you not grieve, cry, mourn, and
 with bitter tears lament, the losse of the true,
 living, and dreadfull God, for the losse of
 divine grace; of your sacred function, of
 your fame and estimation, security of con-
 science, and the peace of your heart, the
 pledge of eternal glory? O madness! O
 blindness! oh woful catastrophe of apostasy!
 Oh poor *Andrew!* you fell from the mother-
 Church, grounded not on sands or quag-
 mires, as protestanism, into which you
 miserably declin'd: you imagine to impugn
 and beat down the glory, lustre and tri-
 umph of the same: alas! alas! all your ve-
 nome you may spit, and bark like a mastiff,
 and fill the ears of your deluded audients
 with those ould railing, and lying empty
 assertions, calling the Roman Church su-
 perstitious, erroneous, the horrid beast, and
 the

the whore of *Babilon*, and such like, *sapientia*
 & *indies repetita* in your tub-pulpits: but
 all signifies nothing but to heap judgment
 and confusion on your head: oh *Andrew*! all
 shall recoile upon you,

*Niteris incassum Petri submergere Navem,
 fluctuat, ast nunquam mergitur illa Ratis:*

you deserted a Church, in which one-
 ly is Faith, Religion, priests, Sacrifice,
 Altars, Sacraments, and Reall Remiss-
 ion, not onely of original sinne, but also
 of actual mortal sins, all which is ex-
 cluded and exploded, and quite abolished
 by your protestant Sect, as it's prov'd in the
Reasonable Reply to the seasonable discourse.
 you deserted a Church, out of which there
 are no sure inducements or means for salva-
 tion; for there can be but one true Church
 left by Christ, out of which no assurance of
 his doctrine, nor of the divine ordinances in-
 stituted by him for salvation: mark pray,
 what *S. Joh. 10.* says, *erit unum ovile & unus*
pastor, there will be one fold and one pastor:
 one fold ordained by Christ, that is, one
 visible Congregation of men in a common
 union of one faith and government under
 one visible pastor, Universal Vice-gerent of
 Christ, and undoubted Successor of *S. Peter*,
 with true Orthodox preachers, with all o-
 ther sacred ordinances, obliging all faith-
 ful under pain of eternal damnation, to em-
 brace

grace, follow, and practise the same, with
 an absolute promise to maintain it to the
 end of the world by divine protection: but
 alas! poor *Andrew*! you well know in your
 Conscience that no other Sect or visible
 Congregation could yet have or enjoy these
 divine, and supernatural qualifications and
 heavenly perfections, but only the Roman
 Catholick Church, therefore the same and
 no other is the one fold, and one congrega-
 tion, enjoying, without intermission, one
 visible Universal pastor, in communion
 with one faith necessary for salvation. Fur-
 ther, this Church onely hath a visible head,
 under an invisible head, Christ, *tu es Petrus*
& super hanc Petram, &c. the delivering the
 Keys of heaven to *Peter* is nought else but
 full and sovereign power for to govern
 the Church, to him said Christ, *pasce oves*
tuas, & *tu aliquando confirma fratres tuos*;
 to none of the other Apostles were these
 words intimated, but to *Peter* only: here-
 after will reply, that all the Apostles recei-
 ved plenary power for binding and absol-
 ving; I answer, that the rest of the Apostles
 received immediatly that power from
 Christ, yet the power of *Peter* has been
 more absolute and excellent, because he re-
 ceived that power as ordinary, which there-
 fore did flow and doth passe to his Succes-
 sors; the rest of the Apostles only received
 a delegate

a *delegate power*, which do not passe to the successors, but is in them expired, and S. *Peters* power was absolute and the highest, to which the power of the rest had always as annexed to it a kinde of subordination and subjection to *Peter*; to whom only Christ said, *tibi dabo claves; pascere oves meas, & agnos meos, confirma fratres tuos* against which the gates of hell shall never prevail; that is, neither Turks, Pagans, Jews, Hereticks, nor wicked livers, shall never beat it down: hence he is called *caput omnium Ecclesiarum, potestate & auctoritate Universalis Patriarcha, Mater omnium, summus Pontifex, Apostolica sedis Antistes, Ecclesia Pater, Rector & Caput*; and *Justinianus* the Emperour said of him, *summi Pontificatus apicem apud Romanam esse nemini est qui dubitet, ad Romanam fidem perfidia non habet accessum*, because Christ said, *rogaus pro te Petre ut non deficiat fides tua*: and this moved S. *Jerom* to say, that true Religion cannot be conserved without the Empire or great authority of an universal Pastor and Vice-gerent of Christ; *Ecclesie salus a summi sacerdotis dignitate dependet* without which there will be made daily infinite schisms, divisions and subdivisions in kingdoms, as we may see now in poor England: so as the true Church hath two heads, one invisible viz. Christ, fundamentum

rum aliud nemo potest ponere prater id quod
positum est, quod est Christus, who is funda-
mentum fundamentorum : but *Peter* is the
 second, cleaving to Christ, and placed on
 Christ : we believe in the first principal
 head or fundamental stone, Christ ; the se-
 cond, *Peter*, wee onely obey : Christ is
 the primary foundation, *basis*, and prop, of
 our faith, because we believe all those
 things to be true which he (as the first infal-
 lible verity) did reveal to be believed, we
 believe God to be one, and three, the word
 made flesh, and so forth; not that *Peter*, *Paul*,
 or *John*, or any *Pape* said so, or taught the
 same, but that the first verity, God reveal-
 ed, propounded, and said the same, so as
 our faith is founded on Christ ; yet because
 those matters revealed by Christ are not so
 manifest what they are ; he therefore gave
 us a secondary fundamental stone, *Peter*,
 and his successors, who tells us, and pro-
 pounds, what Christ revealed, and distin-
 guishes such, from what was not revealed or
 delivered by him, and so our faith is ground-
 ed on both stones, but in a different manner ;
 the one is but vice-king or Vicar ; but Christ
 in the prime and principal stone, communica-
 ting to *Peter* his Epithete, though it has been
analogice tantum : It is very remarkable
 what happened in the time of *Stephanus* in-
 truded pape 7. according to *Baron.* anno.

897. how that *Basilica Lateran.* the prime Pontifical seat, *impulfore Angelo malo*, did all fall down to the ground, even from the high Altar to the very gate ; the sanctuary only, in which was the Chair of the Pape being remain'd whole and entire ; which strange accident doth manifest, that the true seat of glorious *S. Peter* can never come to ruine, notwithstanding that sanctity and grace in heads and members may sometimes fail : Because Christ Jesus that Eagle preserved the same, though he sits in heaven, in his glory, yet he still hath his sacred eyes fixed on the nest of his Church, to preserve it till doomsday ; even as when the Eagle hath his little ones in the nest, fearing the poyson of serpents, great enemies to his nest and his young birds, he flies up and down among the Rocks for to finde out the precious stone called *Aetites*, or *Eaglestone*, which the Eagle places in his nest, which hath rare vertue against all venome : See *Pierius valer.* even so that glorious Eagle, Christ, left in his nest, the Roman-Catholick Church, his heavenly spouse, many precious Eagle-stones, viz. many places of Scripture revealed by him, for to preserve the same alwaies from the stinking breath and poyson of accruing hereticks. Did not Christ place one Eagle-stone in the nest of his Church when he said, *rogavi, Peter,*
that

thy faith shall never fail : and *S. Cyprian lib. 3. epist. 3.* said, that to the Roman faith perfidiousness could have no access : Another stone, *Peter, feed my sheep, feed my lambs ;* which preserves *Peter* and his Successors till the end of the world to be Universal Pastors, Heads, and visible Vicars of Christ in his visible Congregation, from all malice, envy and venome of barking hereticks. Are not the seven Sacraments proved and marvellously preserved from all venom by several Eagle-stones in Scripture : *Confirmation* has that stone *Act. 8. 15, 17.* *Penance* and *Sacramental Confession* proved, and preserved by *Matth. 18. 18.* and *John 20. 23.* *Saint James chapt. 5.* from the dangerous venom of hereticks : withall observe *Andrew*, the terms of the Commission granted to Roman-Catholick Priests to absolve sins are so large and general, that without great temerity, that power cannot be restrain'd, only unto publick and notorious offences ; and when the Priest pronounces the *Absolution* in the Name, and by the power of Jesus, since he doth but follow the expresse terms of their heavenly Commission, the sentence then is repeated as given by Christ himself, in whose place they are appointed as visible Judges to the visible members of Christ's visible flock ; so as it is the invisible high-priest, viz. Christ, who interiorly absol-

veth the penitent whilst the priest exerci-
 seth the exterior Ministry. *Extreme unction*
 is confirmed and preserved from the infecti-
 on of heresie by that stone placed by Christ
 in his nest, *Jac. 5.14.* *Marriage* likewise
 by that precious Eagle-stone, *Matth. 19.5.*
 and *Eph. 5.32.* *Holy Orders* established, ra-
 tified and preserved from all poyson, *1 Tim.*
4. and *2 Tim. 1.* The *Real Presence* of
 Christs Body in the *Eucharist* solemnly pre-
 served from the venom and infection of he-
 retical, figurative understanding by those
 Eagle-stones, *Matth. 26.* *Luke 22.* *1 Cor.*
11.24.26. O brave militant Church, O tri-
 umph of the pure nest of Jesus, where souls
 are saved, and conveyed to the glory of the
 Triumphant Church, against this fortress of
 truth, against this Nest and Spouse of Christ;
 all what *Andrew Sall*, or fresher wits of the
 whole heap of Protestantism (begun disa-
 strouly by the shameful revolt of *Henry the*
8th. and moulded and made up by the arm
 of flesh) shall never prevail against it; and
 all that they say will be no more then so ma-
 ny several handfuls of execrable ashes ta-
 ken out of the urns of condemn'd hereticks,
 whose malicious contrivements are quite
 forgotten: that Roman-Catholicks are su-
 perstitious, erroneous, &c. is the onely
 chief rope whereupon the Apostate *Sall* dan-
 ces the antick, and triumphs: which can
 never

never be proved : empty, aerial & ground-
 lesse bare words can beguile none but weak,
 licentious and fickle reeds, they will never
 prevail with any well-principled Christian;

*And though all tempests of the world assail
 Christs faith, yet 'gainst it hell cannot prevail.*

Andrew, eat your bread, hold your tongue,
 all you can say against Christ's sacred nest
 will signifie nothing, but as meer scare-
 crows; it can avail you nought else but
 heap judgements on your crazy head and
 palsey hand: come along sweet *Andrew*,
 'Tis worth your serious consideration to
 ponder the glory and splendour of Roman-
 Catholick Religion; *Saul* from a persecu-
 tor by the hand and call of Christ became a
 Preacher, an Apostle; what greater confir-
 mation of Christian Religion, then to see
 Christ appearing to preserve his nest and
 his spouse from imminent danger, menaced
 by a cruel wolf *Saul*; the head preserves
 the members, the glorious Eagle preserves
 his little ones from the jaws of hell; the
 Scribes and Pharisees *Matth. 16.* sought for
 signes from heaven, lo now a most rare and
 stupendious one, Christ in the air forcing
Saul to become *Paul*, and a main witness
 of the truth of our Religion; here may be
 considered the strength and certainty of our
 faith; an enemy of the Gospel, Doctor of

the Jews, to become in an instant, metamorphos'd and quite chang'd from a wolf into a meek lamb and preacher of Christi's law : how come *Saul* like another *Balaam* to bless the people of God, who was sent to curse them ? but that he was constrained by God so to do, and has been taught in our faith by Christ himself most wonderfully. O *Andrew Sall* ! this is no great comfort for you, who from a *Sall* was raised to be a priest, a preacher, like another *Paul* ; now to become a *Saul*, a wolf, an enemy, a persecutor of Christ and his members, yea, even a murderer : Return back, call for mercy, be reconciled, come and receive grace : *Saul* an enemy received grace, was made a chosen vessel : O mercy never to be duely pondered ! distrust not wretched *Andrew* ! diffide not of Gods goodness and mercy, nor of the efficacy of his divine grace : *Sall, Sequitur as errantem sequere pœnitentem Saulum* ? listen to Gods calling, voice and illumination, stifle not the divine inspirations of God, *vocantis, illuminantis, arguentis, castigantis* ; say chearfully with *S. Paul*, *Domine quid me vis facere* ! do not expect to be instructed by God ; *ingredire Civitatem* ; forsake your Court of *Camas*, come *audi Ananiam, Concionatorem consolatorem, amicum, & confessorium tuum fidelem.*

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*A Sovereign Caution to Roman Catholicks,
not to be troubled, or take scandal by Andrew
Sall Apostate falling from his Religion.*

Document 5.

WHat Lay-man will not run and willingly embrace a plausible and easy way to heaven? sure we cannot be ignorant how stones fall naturally down to their centre, yet are with difficulty raised up; it's more facil to destroy and beat down a house then to build the same: Did not Sir Thomas More Lord Chancellor of England and a glorious Martyr, make answer in this manner, to one who bragg'd much of the propagation of *Luthers* sect, saying, *ad propositam vitam libidinem & licentiam, populum ruere, majus non est miraculum quam saxa deorsum cadere*; take notice also how *Socrates* answered a certain common strumpet, who insulted and said, *tu neminem ex amatoribus meis unquam valebis a me ab alienare*; at ego quoties lubet tuos Auditores omnes a te voco, & ad me traho; to whom the wise philosopher, *mirum hoc non est, tu siquidem ad declinem voluptatis tramitem omnes rapis & trahis, ego ad arduum virtutis callem cogo, & impello*; *Ælian. lib. 13. de var. hist.* Surely in Scripture, *Esa. 1.* heresie is called a whore,

quomodo facta est meretrix Civitas fidelis; for
 even as the trumpet doth easily draw to her
 and seduceth many, so doth heresie delude,
 charm and drag men daily to perdition, li-
 berty and sin. The ancient Philosophers be-
 ing questioned, why there were very many
 Epicures to be found, but very few peripa-
 teticks or Stoicks; the reason they gave,
 was, that *Stoicorum & Peripateticorum dis-*
ciplina severior, & subtilior erat: Epicureo-
rum autem laxior, & crassior. Hear what
Lactantius lib. 3. de divina Instit. c. 16. say,
Epicuri disciplina multo celebrior semper fuit
non quia veri aliquid afferat, sed quia multos
ad populare nomen voluptatis, & libertatis in-
vitat: nemo enim non in vitia pronus est, eaq;
vincere difficillimum est: and certainly thoe
 that become Apostates from Christ and his
 Religion, are plung'd by the liberty of their
 flesh, and not of any good spirit: it's no hard
 matter to perswade a voluptuous Religious
 man, that Priests ought to marry, and that
 it is impossible to be chaste: it's not difficult
 to perswade those given to gluttony, that
 fastings are superfluous and needless, and
 that drunkenness is no sin, &c. did not *Ba-*
laam advise the King *Balac* to place beauti-
 full maids neer the armies of the *Hebrews*,
 that so they might be allured to the sin of
 the flesh, and that the women should not
 at all consent to give the souldiers their
 will;

for will, unless they would become Idolaters,
 her Numb 31. by which very many *Israelites*
 ade, were deluded and perverted, and this was
 li, the only way to overcome them and their
 be Army: what other way or means did *Lu-*
 any ther and *Calvin* use for to draw Profelites
 pa after them, then lust, liberty, avarice, &c.
 ve, how was *Joannes Fredericus* Duke of Sax-
 dis, ony brought to be an heretick by *Luther*?
 reo, it was thus: This Duke had an ambition to
 hat bereave the Family of *Austria* from being
 say, Emperours, which they enjoyed *quasi jure*
 fuit *hereditario*; this his ambition he imparted
 ltos to *Luther*, who perswaded the Duke to
 in change his Religion, if he expected a change
 ag, in the Empire, his hellish advice was em-
 ote braced by the Duke easily, being full of
 his envy, and an enemy to *Cesar*; thus the
 heir Duke by the advice of cursed *Luther*, rai-
 ard sed an army against *Charles the fifth*, endea-
 ous vouring to destroy him; but by divine pro-
 hat vidence, and the brave valour and conduct
 ult of the Emperour, the Duke was conquered
 nat and taken prisoner, and deprived of being
 nd Elector, which place and honour was con-
 a ferred on Prince *Maurice*, in whose Family
 ti even to this day it holds: and assuredly no-
 vs, thing but pride, curiosity, an appetite of con-
 of tradiction, arrogance, avarice, ambition,
 ot usurpation of sacred gifts, voluptuousness,
 air an aversion from severe discipline, luxury,
 ll, an

an itching desire of novelties, and liberty of the flesh, are the baits that enchanted your soul from the firm standing in the true Church to the sink of heresie and apostasie. When any falls from Religion, the harm is very dangerous to him that falls, we cannot finde that any of the B. Apostles or Disciples of Christ, nay, nor any of the weaker faithful did fall from their faith by the deplorable Apostasie of *Judas* : which cannot be but a signal providence of God towards his faithfull; hereticks imagines, that when any Doctour, preacher, or priest of ours runs to apostasy, from us, to their sect, that then our faith begins to be weakned, and that many more will follow ; but this is a very foolish conceit, for many reasons : first, because that fall and deficiency is no new matter, or unusual in the Church of Christ ; whereas in all ages, and times there have been some that were permitted to fall, and fall into Apostasie, to the end, that by their deficiency, the Church should be exercised, but never to fall, or fall away with them ; whereas the same is not grounded but upon a firm Rock, Christ Jesus : for God almighty when one vessel is broken can make another, as *Hieremias* observed c. 18. did not *Judas* fall off from Christ in that time, when he promised to draw all things to him ? did not immediatly the good thief

turn, confesse, and believe? though *Peter*
 denied his master, the *Cenarion* was con-
 verted, *revertuntur percutientes pectora sua* :
 therefore the ruine and fall of members of
 our Church, doth not at all shake our Church
 nor faith. Who in the *Greek* Church was
 more famous then *Crigines*? Who in the
Latin Church was more famous then *Ter-*
ullian? each of these was a most antient
 Doctor in the third age : and at first they
 proved most indefatigable and earnest over-
 throwers and persecutors of the Enemies
 of the Church, hereticks : they were rare
 Doctors to a great many saints, Confessors
 and Martyrs, yet notwithstanding both fell
 from the Church into heresy; and the Church
 not in the least moved or weakned, for it: did
 not *Sapricius* in the time of *Valerianus* the Em-
 peror, a learned and renowned priest (being
 dragg'd to martirdom for his faith,) denie his
 faith, and offered sacrifice to false Gods?
 what shall I say of *Osius* the Master of *Con-*
stantinus magnus, a most learned man, and one
 that was employed as Legat from the Church,
 oftentimes; did not he betray, the *Nicene*
Council, become an enemy to the true faith,
 and an *Arian*? yet the Church stood perma-
 nent, and triumphant, so as when he fell;
 then the the Enemies of faith, the *Arians*
 were converted : and what *Osius* did deny,
 to wit, the divine substance in the Son of
 God,

God, was confessed and restored, and maintained by the *Arians*, so as the very Emperor *Constantinus* did publickly preach avouch, and by publick edicts, did cr down; and caused all to be demolish'd, what accursed *Osins* with his consorts did impoulsly maintain, see *Baron. anno. 357.*

When the Seraphical *S. Francis* in the beginning of his holy Order was troubled that some of his children fell off from their vocation, and fearing that his Order should fall and decay; hear'd these words from Christ, why are you troubled *Francis* for scandal given by the fall of some of your Children? know that when one shall turn to their vomit, that I shall raise another or more in his place. *S. Bonavent. in vita S. Francis.* Much more the Church of Christ is to stand without interruption. Secondly, because it's no wonder that among so many holy, good, and vertuous Christians in the whole Church, there should be one or some reprobates: there is not that Community in which may not be found one scabby theep or other: was not *Cham* a reprobate in the house of *Noe*? was not *Ismael* one in the house of *Abraham*? in the house of *Isaac*, *Esau*? in the house of *Christ*, *Judas*? what wonder therefore can it be that in the Church so diffused and extended from west, to East; from North, to South, there be found some reprobates.

robates, runagates, and Apostates ? this
 our B. Saviour did often foretell, will the
 want Merchants ships to sail, because
 some ships are cast away ? will not men
 therefore not marry women because some
 are found to be strumpets ? Thirdly, because
 those that fall from the true Church do not
 all for any real doubt in their faith, but
 rather through their depraved life and cor-
 rupt behaviour ; and for to get more liberty
 and freedom of sinning ; and you may reade
 1. Joan. 2. *ex nobis prodierunt sed non erant*
ex nobis ; nam si fuissent ex nobis permanissent
et cum nobiscum : but now their exorbitant
 marriage, their pride, their incorrigibility
 and refractoriness, their negligence, being
 weary of a spiritual religious life, their a-
 version from penance, and Mortification,
incuriscentia carnis oculorum & superbia vi-
 ce, in effect manifest now, that they were
 not of ours, and because they were not, they
 went away, becoming Apostates : what
 moved Origen to become an heretick ? as
 Vincent. Lyrin. c. 23. *contra hares*. writes,
 out his pride, presumption of his learning,
 imagining foolishly that he was wiser then
 all the world ? what caused Jovinianus to
 fall ? but that he could not endure the ri-
 gour of obedience, and monastical life, he
 was too delicate : see S. Hier. lib. 1. *contra*
Jovinian : therefore because such were
 chaff,

chaff, or stubble, no pure clean wheat, nor wonder that they were hurried away by the winde of temptation; hence S. Peter, *Act.* said *pravaricatus est Judas ut abiret in locum suum*: what was his place, which he expected, and was inclined to? was it to hang himself, or rather hell, to which, as to his last period, or term, he directed his path and way? God therefore is rather to be glorified and praised, that he is accustomed to purifie and purge his Church from such perverse putrified members, *sic perant peccatores*: so as in no way the fall of Priests, to become accursed Apostats, can derogate any thing from the Sovereignty, and truth of our faith, but rather doth conduce very much to the manifestation and confirmation of the sanctity, purity, and permanency of the same: you may observe how the sea casts up on the shore dead carcases, even so our Roman Catholic Religion vomits up, and casts out, *permissive*, incorrigible, and reprobate dead members: it's most certain, that none depart from our Religion to the Protestant revolted Squadron, to the end that he may give himself more to prayer, retirement, fasting, mortification, purity of life, and conversation, no such matter; none fall for to forsake and contain the honors, ease, comforts, and pleasures of the world
neither

at, neither for to shun the snares and allurements
 by the women, nor that he may the more abdi-
 cate, and renounce his own will, and re-
 locum the same to the will of his superior :
 expect rather for the contrary, they run from
 hanging, that they may enjoy more liberty, and
 to his freedom for to follow and pursue their
 path ticked way and customs : whereas, the
 e glo- protestants sect received none from us but
 comed- sheer libertines, reprobate, refractory, ig-
 such- norant and weak, effeminate out-casts : nei-
 pere- ver ever yet any of such infernal Imps has
 the- been listed in the catalogue of Saints : *quia*
 ed A- *uni ante macellum stanti non adjicitur nisi*
 e So- *pro feda & mutilis*, even so God in his di-
 ather- vine providence throw none into the devils
 festa- laws, which is heresy, but only such as are
 puri- willful reprobats and scandalous livers :
 may- therefore S. Paul *Acts 20.* gives us war-
 hone- ring, saying, *ego scio quoniam post discessio-*
 tho- *nem meam intrabunt lupi rapaces in vos non*
 per- *mutantes gregi, &c. propter quod vigilate me-*
 dead- *moriar retinentes, &c.* Sweet *Andrew* ! how
 de- came you to be enchanted from the truth of
 frant- the revealed principles of the ancient and
 may- soul-saving faith of Christ, and become an
 ents, heretick, which is the sink of all abomina-
 and- tion, the most horrid and blackest sin that
 falls- ever was committed ? even the Heathen
 ors, Philosophers by the only rays of pure Na-
 rld, tures light did abhor sin, in somuch that *A-*
 ther- *rifstot.*

ristot. 3. Eth. said, melius est mori quam facere
re aliquid contra bonum virtutis; and Seneca
said, Si scirem Deum ignosciturum, tamen
peccare nollem ob peccati turpitudinem: Did
 not the great S. *Anselm* say, that if of one
 side he saw sin, and on the other the flames
 of hell, and if he were to choose, he would
 rather throw himself into infernal flames
 then commit a hainous sin against God his
 Master, Redeemer, and glorifier and san-
 ctifier: O rare expression! these great Phi-
 losophers seriously considering the base, vile,
 and abominable nature and malice of sin,
 they could not endure the same; and with-
 out all question the nature and malice of
 heresie surpasseth the execration and malice
 of all imaginable sins whatsoever: for first
 it draws after it two main punishments, and
 just judgements, excecation and induration
 on man: it blindes and excecates the under-
 standing, involving it into main darknesse of
 sundry errours, and withall it indurates,
 and infatuates the will by wofull pertinacy,
 whereas faith being the gift of God which
 hereticks contemn, and willfully reject, by
 their obdinate pertinacy, believing some
 points in Scripture that are pleasing to them,
 others that displeases, they will not believe,
 vainly imagining it to suffice, to believe in
 Christ, and that he died for our sins, though
 they should believe no more; whence they

assure

assure themselves that any man of any Sect,
 believing in Christ, may be in his belief sa-
 ved; whereas they all have one God and
 head, Christ: O false and deluded doctrine!
 Did not S. *Thomas* deny the article of the re-
 surrection? Did not Christ Jesus require
 from him and all the faithful, to believe that
 article as necessary for salvation? who
 doubts it? therefore the same reason must
 follow in all other articles; and why is it
 necessary to believe that Christ resuscitated,
 and not that Christ's body and blood is con-
 tained in the Sacrament of the Eucharist?
 Doth not holy Scripture witness this? Se-
 condly, I say, Doth not the Apostle *ad Tir.*
 admonish us, *hereticum hominum devi-*
are, because he is subverted and condemn-
 ed by his own proper judgement; you must
 not reply, that the Apostle meant him an
 heretick that rejects Christ, or what is con-
 tained in the symbol, for so indeed he would
 not be an heretick, that would reject all the
 holy Scripture, and all Sacraments; neither
 also he who would condemn marriage and
 meats, and place two distinct persons in
 Christ: yet such 1 *Tim.* 4. & 1 *John* 4. are
 held to be hereticks. Thirdly, Did all an-
 tiquity hold, that an heretick could not be
 saved, which moved and excited them vigo-
 rously always to oppose hereticks, confute,
 silence, and condemn them: wherefore has

there been at all times General Councils of Learned Prelats conven'd, from all parts of the inhabitable world; and with great labor and expences celebrated? but for to beat down and confute heresies, and damn them with *anathema*? why all commerce and familiarity with hereticks forbidden? why very many Roman Catholicks did rather suffer exile, losse of means, and limbs, torments and chains, then subscribe to hereticks? were not all these encounters in vain, foolishly, and injuriously done, if in those sects of heresie, salvation might be had or obtain'd? The reason is, that it would follow by good ilation, that the true Orthodox faith would be no better then the heresie of *Arians, Pelagians, Nestorians, &c.* where as it's itated salvation to be had in any of these, as well as in the Roman-Catholic Faith, and consequently it would follow, all those ancient hereticks were saved, because many of them did hold and beleieve the Apostolical Symbol, all which is most absurd; and that any should be saved by false faith; for false faith neither is, nor can be more available for salvation then no faith at all: and because the foundation of faith, *viz.* the reason of believing, in hereticks is false and erroneous; therefore their faith is false also which depends on falshood; for they believe their *dogmata* or tenents, either because

of cause their pretended Apostles, *Luther*
Calvin, &c. taught them, and these
 could not erre or be deluded, or because by
 their own proper sence and judgement, they
 imagine those to be contained in Scripture,
 why this is false too; for one man alledges
 the same Scripture for this sect, and another
 alleges the very same for another different
 sect, because they understand it not; or
 they believe *sua dogmata*, because some are
 wrought interiourly by a private spirit of the
 word of Scripture, & this likewise deludes,
 because for the most part all of them do brag
 and boast they have the true spirit; yet they
 teach and broach contrary things amongst
 themselves, which verily a good and right
 spirit can never do. Fourthly, as he who
 breaks one precept, is said and held to be
 guilty of all the precepts, *viz.* if one be an
 adulterer, that he shall be damned, as well
 as he that has committed sins against all the
 most commandments of God, even so in like
 manner, whosoever rejects and will not be-
 lieve one article of true faith, falls from sal-
 vation no lesse then if he had rejected all ar-
 ticles of faith; wherefore some in vain do wish or
 wish that the Church would remit some
 of the articles of faith, to the end it
 might come and agree in one with the late
 sects, but that is impossible, for faith can re-
 main neither encrease nor decrease, *fides ad-*

ditamentum & incisionem nescit quia divina
 faith is like an hour-clock, her articles
 made like the teeth of wheels, if you take
 away or pull one tooth, all the fabrick
 machine fails and serves for nothing ; there-
 fore thrice happy are the glorious Saints in
 heaven because they have a full vision and
 fruition of the sweet face of God ; blessed
 are the faithfull Christians here beneath
 though pilgrims & travellers, because they
 do not see God, for by true faith shall come
 that place where they shall see God face
 face for all eternity ; and as S. *Austin* saith
Psa. 91. Ubi jam non dicetur nobis ; credere
quod non vides, sed gaudere quia vides ; finally
 if every one might be saved in his own faith
 then we should have no need of recourse
 to Christ ; it were enough some to be sent
 to God that would preach the knowledge
 of one God, according to the Apostle, *ad Gal.*
2. Si per legem iustitia, ergo gratis Christi
virtus est : and withall the very Scriptures
 would prove false and in vain, which tell
 us Christ to be our Redeemer and Medi-
 ator, through whose sacred blood we are
 cleansed, through whose faith we ought
 to be justified, and in whose only Name
 we ought to be saved ; for then, if this were
 true, and that any one, in any faith may
 be saved, then every humane faith and per-
 son would have been sufficient for salva-

for the Turks, though they beleeve in
 the God, Creator and Remunerator of all,
 they do not beleeve by any divine faith,
 because *Mahomet* delivered it so in his
Koran, in which many most false things
 taught, as that *Mahomet* was the prophet
 God, &c. So likewise the Jews, what
 they beleeve, they beleeve because their
Rabbins do expound the Scriptures so to
 them; yet notwithstanding all their grounds
 vain, false, and most erroneous, because
 the Rule of their faith is most false. The
 main reason that moves some to say, that
 they may be saved in his faith, is, that they
 find it incredible, that all Jews and Turks,
 which very many do piously worship
 God, and live innocently and innoxiously,
 should eternally perish, and that only for
 beleeving in Christ; for this they may
 make an excuse, by reason from their crea-
 ture they were otherwise instructed, and
 according to their light and breeding,
 in what they could serve God, therefore
 the gates of heaven must not be made so nar-
 row, as that that vast number should be ex-
 cluded and not enter in, but all this signifies
 nothing; for if it is not incredible, that
 God hath left for so many thousand years
 the world (the Jews only excepted) in
 the darknesse of Idolatry, wherein for cer-
 tainly they perished; so it is very easie for e-

very one to perswade himself, the same
 have happened to the Jews and Turks; and
 further, the Jews and Turks now-a-days
 have lesse plea to excuse them in not belie-
 ving in Christ then the Ethnicks had in an-
 cient times, whereas the Jews and Turks
 could seek and learn from the Christians li-
 ving amongst them the true faith of Christ
 which the *Ethincks* could not do, because
 they lived in darkness, and were hurried
 away by the common Custome, to follow
 and observe the Religion of their Ancestors.
 To conclude, I say, that if there may be
 found some that never heard a word of
 Christs Religion, neither have had any kind
 of impulses for to inquire and embrace the
 same, such shall not be damned for infidel-
 ty, if none such sins they have committed
 either they will be illuminated by God
 that they come to the knowledge of saving
 faith, or if they die in their natural innocen-
 cy, they shall incurr only the *pœna damni*
 not of sense, in the other world. If a prote-
 stant living and dying so, if he die in the
 estate of innocency he shall enter into heaven
 because baptized in Christ. O *Andrew* re-
 turn to your bleeding Mother, she is your
 true Mother! while you remain abroad
 with the harlot you can have no quietness
 no comfort, no grace, no ease, no refresh-
 ment, no food but husks, being destitute of

the help of the Sacraments, which are the heavenly conduits through such divine grace is conveyed to Drooping souls, you are destitute of the true Word of God, of the prayers of the Church, the Congregation of faithful Christians, you are destitute of good and laudable examples: you are destitute of a dread sacrifice, destitute of faith, destitute of Religion: you have lost all devotion, all Mortification, and even the fear of a living God: consider your lamentable state, you are become one of a Sect, where there is no Guide, Rule or Judge or authority which God hath appointed for your direction, and to teach and continue true faith in the world: the Guide, Rule, Judge, and Authority which Roman Catholicks follow, is such, and the same in effect is which the first Christians follow'd in the time of the Apostles, and in every respect, able and sufficient to execute its function, and indeed the only means imaginable, not only to teach and convey true faith, unto the world, but also to reconcile all differences arising in matters of faith, as also to convince & condemn all hereticks & schismatics, & so establish that union that becomes the Church of God, which Christ Jesus our all-wise Legislator hath settled in the world; and this Guide, and Judge which Catholicks do follow, is infallible, and hath suf-

ficient credentials from heaven to prove herself to be so, consequently that we are all obliged to captivate our understanding to the obedience of Faith.

Adhortatio Paranetica ad Sacrilegum Apostatam Cassellensem.

Salve Andrea, & me tantisper accipe?

*A roaring Lion, by Christs most heavenly call,
From Saul became a Gospel preaching Paul;
Thou Sall from Priest, and preaching child
of Paul,*

*Beguil'd, art turn'd to be a black curs'd Saul;
Your prond will shak'd off the yoke of Faith,
Pursuing dan'n'd lies, illusions and deceit.*

*Lord! what's caitiff flesh when left to it self?
Faith needs must wreck when man is his
own shelf.*

*How vain is humane confidence, how frail?
Only Faiths true ways can our souls avail.*

*Vae impio in malum retributio manuum ejus
fiet ei. Isa. 3.*

Who cannot, Sir, but stand amazed and startle at your dismal fall from the true ancient Church of Christ? you a professor of Divinity (though of no solid intensive learning,) a Religious priest of a Society most renown'd for learning, sanctity, piety, virtue and blessings, you a preacher of the

word

word and penance ; you who cleav'd so fast to the Rock, Christ, now to be so easily, and so suddenly, by the subtil wiles, cunning, crafty slight, and sophistry of crafty seducers, hurried away to a Religion false, tracherous, and destructive of salvation ; and metamorphosed into the likeness of a loathsome and deformed villain, and now in your old age become like a childe, against that wholesome advice of *S. Paul*, *1 Cor. 14. nolite pueri effici sensibus*, children commonly never regards precious things ; carts, coaches, and wheels made of earth, delights them more then the rich brave painted coaches of Kings, of great State and magnificence, for these little ones are only led by their senses ; as you shall see a childe break to peices books of high esteem, and value, throw away precious gems and most noble Jewells, and take up a black coal, kiss it, and eat it, &c. such a little childe, you *Andrew Sall*, is become of late, when you made choise of darkness for light, black coals of heresie, apostasie, liberty, illusions, falsehood and sordid ways, and such as please your wretched blinde senses, and shamefully condemn most solid, most precious and most soveraign things, as true un-erring faith, Religion, glorious vertues, Sanctity, grace, mortification, purity of life and conversation, devotion, fasting,

sing, prayers, contemplation, and sweet
 retirement, all which are leading to eter-
 nal glory. O stark blindness! *hinc lacrima!*
 this wretched exchange sure must proceed
 from very gross ignorance, pride and care-
 lessness: for the mind of man being the low-
 est among rational natures addicted to sen-
 ses, and carnal actions, apprehends no-
 thing perfectly, beside sensible, external,
 temporal things; as honour, riches, voluptu-
 ousness, pleasures, contentments, &c. and
 cannot apprehend spiritual and heavenly
 things, *viz.* the beauty of vertue, the plea-
 sures and sweet enjoyments of eternal hap-
 piness, the beatifical vision and fruition of
 Gods most glorious face, the onely source
 of full content, and never-ending felicity;
 I say, these things they apprehend but very
 weakly, and even in a confus'd and lan-
 guishing manner; whereas the affection of
 the will still follows strongly, the appre-
 hension; as when a man doth taste of the de-
 luding sweetness of terrestriall happiness;
 he vainly imagines the same to be far grea-
 ter then really it is, even so when one tastes
 a little of the roughness, difficulty, and
 loathsome bitterness of vertue, doth like-
 wise fondly imagine the same to be more
 craggy, intollerable, and loathsome then
 truly it is, and so falls back and desists from
 going forward in the quest & happy pursuit

of solid vertue. O *Andrew*! *non erit tibi amplius infans dierum & senex qui non impleat dies suos quoniam puer centum annorum morietur*, Isa. 65. that is to say, if any old man be found of childish behaviour and becoming a *puer centum annorum*, and yet would prove a childe in his senses, in a vicious life and conversation, that man shall not persevere in the Militant, to pass to the Triumphant Church, but shall be precipitated into everlasting darknes and flames: oh *Andrea*! *has te horrenda terreat*, how come you in your old age to be so enchanted, and so miserably to revolt from a true antiently revealed Faith? how come you to fly wretchedly from Religion, piety, pennance, and austerity of life? &c. but because you doted; you proved *puer centum annorum*, becoming a scandalous Apostate, a vile protestant, and a pittifull object of scorn to boys and lackeys: so as you may say with King *David*, 2 Reg. *vivit Dominus quoniam filius mortis est qui hoc fecit*: The antient Philosophers were accustomed to compare weak effeminate men, who easily would part with some most precious thing for a bubble or trifle, to a fish, call'd, *polype*, which cleaves so fast to a rock that it will be sooner pulled into peeces, then let go its gripe; yet according to *Pierius vater. lib. 25. cap. 21.* when a little sweet water is powred

poured down upon it, then immediately he
 will let loose what he kept fast. O pittiful
Andrew, did not you of late, by your *subita*
difffessio prove like this fish: who could ima-
 gin that you should be so enchanted as to let
 go your salt gripe, and forsake your so gra-
 cious, so amorous, so obliging and so glo-
 rious master, saviour and benefactour? O
 execration! O blindness! O execration the
 moir black that ever the sun look'd on! how
 could such folly and madness creep into
 your brain? oh *aqua dulcis*! the perfum'd
 sweet water of *Camas* was tasted by you,
 poor *Andrew*, by which you became mise-
 rably intoxicated, amus'd, charm'd, and
 quite undone: *confregisti jugum, rupisti*
vincula, dixisti non serviam, Jer. 2. 10, the sad
 effects of your *aqua dulcis*, conferring, eating,
 drinking, sporting with Arch-hereticks
 against the expresse will of your Superiours,
 at *Camas*, you expos'd your self willfully
 to the imminent danger of being ensnar'd by
 dangerous soul-hunters and fowlers: alas!
Inventi sunt in populo impii insidiantes quasi
aucupes, laqueos ponentes & pedicas ad capi-
endos viros: sure you met with a dextrous
 fowler at *Camas* who by fair language,
 sweet plausible insinuations, darting at your
 weak simple heart, beams of great promi-
 ses, and allurements of full content, gold,
 liberty, pleasure, promotion to smoaky ho-
 nour,

hour, making use in a most dextrous manner of subtil and crafty methods of deluding you, struck through your wavering and instable soul, with *aqua dulcis* which has been your bane, bringing you to feed your self and others with false appearances instead of truth, and brand you with a perpetual blot of infamy to all posterity, and fix an everlasting guilt upon your soul; and your now liberty the *Meteor* which by glittering brightness of deceitfull light, dazles your eyes, unwarily; and like a wandring fire misleads you in your search for true happiness, through the blind paths of Apostasy, ignorance and folly; drawing you into the dangerous precipices of all impiety and infamy, *de scelere ad scelus*. What false appearance soever of content at present this way holds forth to your deluded minde, *va impio in malum*, &c. Oh *Andrew*! how come you to prove like the clouds, which obscures the sun that raised them? take this geroglyphick, and consider, how when the sun doth spread her radiant beams, chasing darkness from the face of the earth, which dark clouds, envying (as it were) at so bright light, they begin to endeavour to dislultre the beauty and resplendency thereof: what are the clouds, but gross earthly vapours raised by the rays of the sun up to the superiour Region, where they are condensed

densed and made dark clouds, and yet they
 obfuscate and endeavour to endarken their
 maker; O ingratitude! thus you ungratfull
 wretch, do begin to wage war with God
 your maker and infinite benefactor; who
 raised you *Andrew Sall* from nothing, to
 great honour and dignity, as to be a religi-
 ous man, a priest, a legat, a star, a guide,
 a phisitian of souls? and what is it that you
 return to his divine majesty for all those
 blessings and favours? oh! is it to bandy a-
 gainst him and use his blessings for to disho-
 nor his holy name? is it to war furiously a-
 gainst his faith; to make him a lyar in your
 pulpit, by your lyes and forgeries? your
 malicious crying down the pape, prayers
 to Saints, the reall presence, and your lowd
 bawling up creeping Protestanisme? O in-
 gratitude and madness! to rip up the bow-
 els of your mother, his spouse, the Roman
 Catholick Church, calling her whore, su-
 perstitious, &c. is this your gratitude?
 ah poor *Andrew*! all your bawlings and
 railings recoiles upon your own self, *quid*
prudens est? cum possit nolle nocere; quid
stulti proprium? non posse, & velle nocere.
 you are not able to annoy or beat down the
 glory and lustre of the Catholick Church,
 nor impede the glorious trophies and daily
 mervelous growth thereof: know that
 Christ is still at hand for to defend his flock
 and

and Church from the venom of Apostats ;
 his eyes are fix'd on them, alwaies ready to
 beat down and destroy all arising Enemies :
 what became of *Julian* the Apostate, for
 attempting to persecute the true Church ?
 all the world knows it : what became of
Luther, Calvin, &c. and of all the rest of
 your cursed fellow-laborers in the totter'd
 silvestrial vineyard of protestantisme ? *Flori-*
mundus will tell you, they all came to a
 most wofull and execrable end ; *hec te tre-*
menda moveant, terreantq; *Andrea* ? Reclaim
 therefore in time *Andrew*, begin to make a
 speedy retreat, open your eyes veiled
 with a fatal scarf of impudency ; shut not
 the eyes of your understanding against the
 pure heavenly ways of Gods true doctrine
 for your salvation ? imitate that brave
Avicena, a man of a most super-excellent
 wit, yet by unhappiness of birth rank'd in
 the infernal Sect of *Mahomet*, coming to
 consider, how his false prophet had placed
 the beatitude of the life to come, in sensuall
 pleasures and contentments of the body,
 was asham'd of it, and so shunk from his
 prophet, that he might not betray his rea-
 son ; the laws *Mahomet* gave, did consider
 beatitude and misery, only within the li-
 mits of the body : Oh *Andrew* ! forsake your
 protestant Sect, which (as you well know
 in your Conscience) doth place all happi-
 ness

ness in the pleasures honors, liberty and contentments of the body, and obstruicts all means and ways to vertue, to sanctity, piety, mortification, &c. and doth stifle the fear of a living and dreadfull God : Oh *Andrew* ! do not betray your Reason, nor your conscience, shrink away from your darkness and apostasie ? reclame and be converted, like a great Pollititian lately by this *Dilemma*. Either there is a living God, and a severe Judgment after this perishable life or no : if there be none such, yet if I believe that there is, it cannot prejudice me at all, but it will rather very much avail me, for it will move me to embrace an honest moral Christian-like life ; if there be, and yet I shall not believe it, rather flatly deny any such thing, what infinitely great torments and flames must I expect for this my perfidiousness, blasphemy, and horrid contempt : Further, either there are rewards for good works of the Just and Vertuous after this life or no ? and likewise if exquisite torments be prepared for the impious by God, (as by the light of nature we may without question believe) or no ? if there be none at all, yet to believe, hope and fear such a thing, cannot hurt me, but rather forward me to the practise of vertue and honesty, &c. and if there are really such to be expected, and that I shall not believe it, and so live wickedly

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wickedly and licentiously, what other can be expected but eternal flames among the damned? The Almighty, *Andrew*, illuminate your understanding, and inflame your heart for to renounce your carnal childish senses, and to turn your self to your mother, the Roman Catholick Church, wherein only is true faith, Religion, grace and true comfort to be found: *opus annorum multorum perdidisti*; arise, and rouse from your dismal Apostasy;

An Appendix.

IN the great and most important affairs of faith all, on all sides, agree, that they are bound on pain of damnation to believe all truths sufficiently propounded to them, as revealed of God, and to obey and submit to that Guide, Rule, Judge and Authority which God hath instituted and appointed to teach and govern them; the reason is, because whosoever denies any thing sufficiently propounded to be revealed by God, denies Gods veracity, and makes him a liar. No protestant can shew any other reason, why by denying the Trinity, and unity, or the Incarnation, Gods veracity is denied, and God thereby made a liar, but because the Trinity and Incarnation are sufficiently propounded as divine Revelations;

F therefore

therefore the Real Presence, prayer to Saints, the Papes Supremacy, auricular confession, purgatory, &c. being without doubt as sufficiently propounded in the Scripture as those mysteries of the Trinity and Incarnation; by denying which Gods Veracity must be also denied, and so God made a lyar. See in *chap. 16. 12. when the Spirit of Truth is come, he will guide you into all truth*: but all truth excludes all errors, and this for ever, which was to be longer then the Apostles were to live. If you *Andrew* enquire, by what means this teaching shall be, by whom all people shall be taught, all truths, and shall be preserved from all errors? *S. Paul* will tell you, *Eph. 4. 11. He gave some Apostles* (succeeding in full Apoltolical authority) *some Prophets* (expounders of the prophets) *some Evangelists* (preachers of the Gospel) *some Pastors and Teachers*, to what end? *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*: for what time or how long? *till we all come in the union of faith*: now *Andrew* you may ask, will these secure us? the very next verse tells you, *that henceforth we be no more children, tossed to and fro with every winde of doctrine, by the slieght of men and cunning craftinesse, whereby they lie in wait to deceive, as you lately have been most shamefully by the slieghts*

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sieghts of Satan and his Instruments, pride,
 lust, and avarice, hurried away from Christs
 unerring Church, wherein only are mani-
 festly seen unfeigned miracles, sanctity of
 life, efficacy of doctrine, admirable repen-
 tance of sinners, conversions of people and
 Nations, unity, stability, perpetuity, uninter-
 rupted succession of lawfull pastors, which
 cannot be found in your protestant sect;
 these are such heavenly marks as are impos-
 sible for God to affix unto a lie, which is as
 impossible, as to set his hand and seal to the
 confirmation of falsehood; according to the
 Rule of *Gamaliel*; *If it be of God it will hold*:
 the faith of Roman-Catholicks holds, and
 daily grows more numerous in her prose-
 lites, when the unsteady wavering prote-
 stant pitiful sect daily changes, like the Ca-
 melion, from one false doctrine to another;
 which occasioned the most illustrious Mar-
 quesse *Badensis* from a *Lutheran* to become
 a Roman-Catholick: the same instability
 of hereticks, scoffed and laugh'd at by *Fre-*
dericus great Duke of *Saxony*, at a time be-
 ing questioned by a familiar friend, what did
 his *Lutherans* believe? he answered, *quid*
hoc anno credunt scio, quid vero credituri sint
anno sequenti nescio, nec ipsimet sciunt: no
 wonder having lost their ground, their rule,
 their un-erring Judge, the Roman-Catho-
 lick Church: some years past the protestants

in *England*, according to their first institution did observe the Lent exactly, and also were accustomed to fast from meat on Frydays & Saturdays, but alas! all that is forgotten, all is chang'd, nothing permanent among them but persecution of the Roman-Catholicks: yet to observe the Lent, and to abstain from meat the forty days of Lent, & withal on Frydays and Saturdays, would much conduce to the weal-publick for the growth of cattle, and for the comfort of poor people, meat being so excessive dear for not observing the fasts on those holy times: not speaking of the infinite comfort and encrease of blessings, both to soul and body, which daily accrew to Kingdoms where the Lent, and Frydays and Saturdays are duely observed and fasted in the Roman-Cath. Church. Now *Andrew*, I conjure you in the bowels of Charity, to learn by heart that most heavenly lesson of Christ Jesus, viz. *Learn of me, for I am meek and humble of heart*; in order to this remember S. *John* 4.6. *We are of God, He that heareth God, heareth us, he that is not of God, heareth us not, hereby know we the spirit of truth and the spirit of error*: *Andrew*! nothing was required to distinguish those two spirits, but to hear or to refuse to hear the Apostolical Teachers: Lo, S. *Paul* faith, *Faith comes by hearing*; it will be as necessary now for you to hear in these our times,

times those that are lawfully commissioned to teach, as it was in the time of the Apostles : Come along therefore, return to your Mother, your true un-erring guide ; fly away from *Babylon*, and save your soul, begin to curse the day that you began to curse and dishonour your true Mother, in imitation of that great Heresiarch *Calvin*, who, consuming with intolerable stench from vermine, cryed out aloud, saying, *Maledicta dies que primum studio & scriptioni falsa me adduxit : Bolsecus in vita Calvini, hac te horrenda moveant & terreant*, from appearing against truth and the faith of Christ, for vain ostentation, for sordid gain, for to please men, and displease the all-seeing God.

O *Andrew* ! how come you to forsake your true mother the Roman-Catholick Church (which is the womb of your beginning and bosome of your repose) and fall into the cruel hands of a false mother and harlot ? I pray observe 3. *Reg.* how two harlots came to *Solomon* for to decide the controversie between them about a living child the one alledging it was hers, and the other also alledging the childe belonged to her ; the King said, bring me a sword, and they brought a sword before the King, and the King said, divide the living childe in two, and give half to one and half to the other : then spake the woman whose the living

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childe

childe was (for her bowels yerned toward
 her son) saying, O my Lord, give her the
 living childe, and in no wise slay it, but the
 other, the false mother said, let it not be
 mine or thine, but divide it; then the King
 out of his wisdom said, give her the childe,
 slay it not, she is mother thereof, because
 she has true love to her childe, and will not
 have it divided: your soul is a childe which
 is claim'd by two Mothers, the Roman-Ca-
 tholick Chhrrch, and the pretended Church
 of Protestants; how shall we finde out the
 true mother from the false one? by *Solomons*
dividatur infans, let the childe be divided in
 two; the Roman-Catholick Church cannot
 endure division; the soul must not be divi-
 ded, it must cleave altogether to the true
 Mother-Church, Christ's spouse, the house
 and temple of God, the pillar and founda-
 tion of Truth: it must believe all the Seven
 Sacraments, all articles of faith, believe all
 tenents and revealed mysteries propounded
 as means for salvation; with *S. Paul* we *cap-*
tivate our understandings to the obedience of
 her true and un-errable faith; but the false
 Mother will have the soul divided in two,
 she is for division and for halves, seeking to
 bring into the house of God an anarchy of
 the children of *Belial*, a division, a destru-
 ction of union and of Monarchical heavenly
 Government, *diuidatur infans*: the prote-
 stants

stants say, they have faith, but will have no works of fasting, watching, praying, penance, nor mortification, &c. they beleeve that their laick Minister doth abolish original sin in baptism, but will not beleeve that Christ left power to true and lawful priests to absolve from actual mortal sins; they will have the Lords Supper, but will not believe Christ's words, *Hæc est corpus meum*, the reality of his body in a most miraculous manner in the Eucharist; they will follow Scripture, but only what is pleasing to them, and what is contradictory to flesh and unbridled appetites they do reject and deny: these words *per solam fidem*, by bare faith you are saved, are welcome to them, but good works, maceration of the body, and austerity of life they cannot endure: *erescite & multiplicabini* pleases them, *serviti veniri & libidini*, &c. but other words of Scripture they will not listen to, as, *fides sine operibus est mortua*, *pœnitentiam agite*; *sic luceat lux vestra ut videat opera vestra bona*; *Regnum cœlorum vim patitur & violenti rapiunt illud*; *castigo corpus meum*, & *ad impleo in carne mea ea quæ desunt passioni Christi*; these places of Scripture they will not follow; Is not this to divide the childe? *dividatur infans*: they are altogether for division and confusion; they have Churches, but without lawful priests; altars, without

sacrifice and religion : every religion either true or false, in all ages, had always a sacrifice as a protestative signe of acknowledgement of divine excellency and supreme majesty : In the Law of nature, from the very beginning, we finde sacrifice begun by *Abel*. which after continued by the Patriarchs, *Noe*, *Abraham*, *Isaac*, *Jacob* ; In the written Law so many sacrifices according to *Leviticus* ; and if we look upon Idolaters, the Gentiles, we shall finde them given to many different sacrifices, so as a sacrifice is inseparable from the law, according to *S. Paul*, *Heb. 7.* saying, *Translatio Sacerdotio necesse est ut & legis translatio fiat* : *S. Paul* said that Priesthood being removed or translated, the law of necessity must be removed ; if priesthood be abolish'd, the law likewise must be, for to every law or religion, sacrifice and priesthood is connatural, intrinsecal, and inseparable, being correlatives ; for priesthood is in order to sacrifice establish'd, and the law is ordained in order to sacrifice and priesthood, delivering precepts and ceremonies relating to priesthood ; *translatio sacerdotio, &c. dividatur infans* : the protestants they have our temples, but alas ! bare walls ; no priests, no sacrifice ; consequently no law or religion ; therefore *qui sine lege vivunt, sine lege peribunt* ; they have sheep without pastors, pastors without mission, function,

function, order, consecration, character, or true commission ; Christians without grace by hand imposition, prophets without miracles, faith without works, and charity without effects : behold *Sall*, excellent peeces, (forsooth) of a reformed Church to which you adhere ; you see all is but division and subdivision ; you separated your self from the Catholick Church which acknowledgeth a visible head, an universal Pastor, Vice gerent of Christ on earth, established by the express words of Jesus Christ in *S. Matt's. 16. 17, 18, 19.* averred by all the holy Fathers, confessed by the continuation of a lawfull succession, in the revolution of so many ages, without any interruption : and *Sall* must blindly divorce and separate himself from it, withstanding the force of Gods spirit : what will *Sall* be able to alledge in his defence at the dreadful Judgement that expects him ? ah ! he will say, that he thought the protestant was the true and lawfull Church : Miserable wretch ! seest thou not that the memory of all ages, the consent of all Nations, the very ancient stones of temples bespeak thy damnation ? what miracles hast thou seen or ever heard of wrought to this day among protestants ? what Angel hath spoken to thee to remove to them ? what sanctity and holinesse of life hast thou noted in the authours of this sect, or in their deluded

deluded profelites? wert thou *Andrew* bereav'd of humane understanding, as not to see palpably, that a pretended Religion which begun by breach of promises made to God, by the sacriledges and impurities of Apostates, by a general revolt against God, against King, against divine and humane laws, by the liberty, filth, and ordure of the carrion the flesh, by the dissolution of good manners, by bloud, tyranny and furies, could take its source from the holy Ghost? didst thou not see before thy eyes the desolations of thy poor countrey, the robbing and prophaning of Churches, Gods houses, and the ruine and impoverishings of thousands of brave ancient Families, to take thence, and from no other their source and origin? Oh but you will say, I found that this sect had the Scripture of its side: ah lamentable illusion! to whom *Sall* did the Scripture send thee if not to the priests and lawful Pastors? what said the Scripture, but that thou oughtest to keep the traditions, thou oughtest to obey the Church and Prelats; thou oughtest not to trust thine own judgement, thou oughtest to captivate thy understanding in matters of faith, and that it is better to beleieve with a holy simplicity then as you do, and question with a proud, peremptory, and vain curiosity? couldst thou be ignorant that the devils and

all damn'd hereticks had taken the same pretext of Scripture only to colour their ignorance, malice and apostasie, and that with passages which had a fairer shew and appearance then those now of thy deluded deluding Ministers? and yet all that followed them are miserably damn'd, and so are you vile varlet, unlesse you found a timely retreat, freely confessing you have erred as man, and protest you will not persevere in apostasie, mischief, and rebellion from the Church, the womb of your beginning, and bosome of your repose: Open thine eyes, poor beguiled *Andrew*, at least to the wonderful and heavy judgements of God which thou hast so long shut to thy duty, consider that the last verdict and sentence of thy unhappy sect is already written in heaven, and that it must soon yield and fall to nothing, as other blinde heresies have done: what can hinder you *Sall* from returning to the bosom of the Roman-Catholick Church, which ceaseth not to stretch her arms and open her heart to your obedience and humble submission? are you afraid that Infidels will blame you of inconstancy in changing of your Religion? know you not that there is only sin, vice, and errour to which you must want constancy? why should you blush at humane weakness, and not at withstanding and denying truth? was it a blemish to S.

Paul

Paul to become an Apostle of a cruel persecutor? was it a shame to *Constantine the Great* of a heathenish Infidel to become a Christian? was it a blemish to *Clouis* the first King of *France* to be drawn to Christian religion by a woman? Finally, was it a shame to very many noble, learned protestant Doctors, and very many persons of quality, who daily return to the Roman-Catholick Religion? let us impute the many falls that happens, to the malice of the devil, and to the age we live in, and to the weaknesse of corrupt nature, but let us not grudge God the conversion of souls, which are the works of his hands: do not follow the course of the times, rather follow the light of your conscience: what matters it if the children of darknesse, viz. protestants, judge ill of the children of light? Did ever the Sun blush for not being look'd upon withfully by blinde owls and bats? who can justly blame you for having submitted wilful obstinacy to moderation, to truth, to vertue, to ways of grace, peace and sanctity? humane judgement to divine law, and for having followed rather infinite learned, holy, and consciencious brave men of all ages, then a handful of proud, unwarrantable, ignorant, rebellious and self-seeking spirits, that have no other Religion but back and belly, because they have moulded their
souls

souls meerly of flesh and bloud? we men
 have above brute beasts the resurrection of
 the body; we have above the devils, repen-
 tance to cry for mercy, to reclame and ac-
 knowledge we are sinners: Is it possible
 that the sweet alluring, though deluding
 commodities and gilded pleasures of this
 fading world, and temporall blessings,
 shall as yet keep you back from returning?
 what can you hope more of this sect forsa-
 ken by God and men, though it should pro-
 mise unto you mountains of gold? ought
 you peradventure for a false and deceitfull
 representation of honours, goods, riches or
 momentany pleasures, to yield and deliver
 your soul to eternal pains, and render your
 name and memory hateful to all men living?
 Let not so great an illusion creep into your
 brain, now in the confusion and low ebb of
 reeling Protestancy: God means to sever
 the chaff from the good corn, to part true
 children from the unlawful and base born;
 the fire is kindled to try the brethren of gold
 and lead; faith is tried and sealed with the
 signet of tribulation, persecution and afflic-
 tion; forsake the spirit of Satan which breed-
 eth in you the spirit of errour, lies, crimes,
 disorders, frantick fancies, and fool-hardy
 conceits: yeeld, yeeld, *Sall*, seek as much
 as you can, your glory in humility; obedi-
 ence and submission of spirit to lawful pow-
 ers,

ers, and be sure that there and no where else
 is the only holy way to truth, faith, religion,
 and salvation: In the name of God weigh
 at leisure these considerations of this Sove-
 reign antidote; kick no longer against the
 goad; go no more to forge difficulties and
 illusions; you shall no sooner set your foot
 in the sheep-fold of the true Catholick Ro-
 man Church, with so many men of great note
 lately and daily converted (notwithstand-
 ing all penal Statutes, Proclamations, con-
 fiscations, mulcts, sequestrations) &c. but
 all phantasies will vanish, you shall live in
 peace of conscience, and receive grace to
 your soul. But alas! I am afraid that it is
 now adays easier to bring to the sheepfold
 of Christ, whole entire Provinces and Cities,
 then to convert one perverse obitinate here-
 tick: The Atheists are converted, not by
 force of arms or compulsion, but by the
 preaching of the pure word of God, by mi-
 racles and vertuous examples of Roman-
 Catholicks; but a perverse heretick is more
 pertinacious, because more presumptuous;
 neither by sound arguments, nor by mira-
 cles, nor conviction of the understanding,
 can be removed from his liberty of heresie;
 See what S. Jerome says, *Facilius est furori
 Gentilium occurrere raptisque populos abestialibus
 scientia ad fidei pietatem predicando converte-
 re quam quemlibet hereticum in sui perfidia*
dogmatis

dogmatis confidentem, ad fidem rectam revo-
 are. This glorious Doctor says, that it is
 more facil to cure and restore to his sight
 one that is stark blinde, having his eyes clo-
 sed up and not open, then one that hath his
 eyes open, and yet can see nothing; his rea-
 son is, because he that hath eyes close needs
 no more then to open up his eyes, *applican-*
do activa passivus; even so it is with you
 Andrew: you have your eyes open, you be-
 lieve in Christ, in the Scriptures, and that
 there is a heaven, and hell, &c. yet you
 cannot nor will not look attentively, or de-
 sire to be convinced, neither by reason,
 nor yet by the heroick brave ex-
 amples of Roman Catholicks: you are ob-
 stinate, you are like an owl that cannot see
 at noon-day the Gospel: O execration!
 O purblind execration! *væ impio in malum.*
 I believe I may be censured by some and
 thought to be too severe and sharp in this
 my expression designed onely for to recover
 you a lost sheep from the gall of bitterness
 and bond of iniquity; but let me tell you,
 that publick scandall must have publick and
 severe reprehensions to prevent utter ruine
 and perdition, both my zeal and indigna-
 tion shall ever express it self both ways a-
 gainst any that gives scandal to Christs flock.
 I am instructed to be rough by my sweet
 Jesus, who never was so invective against
 any,

any, as the Scribes and Pharisees, the hypocrites of that age, and truly these my reprehensions are not so sharp out of any end but to shew you, *Andrew*, your own guilt in order to your speedy reviviscence and repentance; such diseases as fester inwardly requires a faithfull, though rough hand to search them, and to keep from grangreen: he that is fallen into a deep sleep of heresie, must have loud cryes to awaken and rouse him: I desire you therefore to dissolve *vincula colli tui? cum putruisti enim in oculis tuis placens tibi & placere cupiens oculis perditorum hominum, superbe derilantium in quorum ore laquei diaboli*: fly from them *Andrew*, abhorre ea quæ te preparant ad interitum, & appere ea nunc quæ te felicem perpetuo facere possunt: Learn from *S. Paul*, *Non credere omni spiritui*. Learn from *Solomon*, *multos amicos unum autem habere conciliarium*: Learn from *Christ*, *Domum tuam supra Petram fundare*: Learn from the Apostles to sail within that sacred Ship the Catholick Church, which can never be cast on rocks or errours, to suffer shipwrack; *ad hanc a te turpiter derelictam Ecclesiam ut redeas, ego admoneo & exhortor gemebundus ne perniosis seductorum, & seducentium hominum vocibus temere credas, ne pro luce tenebras, pro die noctem, pro cibo famem, pro remedio venenum pro vita mortem sumas*? *Andrew*, call

to your minde the inexpressible enormity of
 your Apostasie & rebellion; for what crime
 more abominable, *quam adversas Christum*
stare, quam Ecclesiam ejus dissipare; quam con-
tra unitatem Ecclesie & concordem populum
Dei heretice pugnare; quam fraternitatem &
amicitiam Christi & sanctorum ejus per Apo-
stasiam deperdere, Religionem veram, anti-
quam & sanctam blasphemando? Oh *An-*
drew! reclaim, come along, enter into Pe-
 ters ship for safety; *quam tu in baptismo as-*
cendisti navigaturus in ea ad littus felicitatis
eternae: and from which through Satans il-
 lusions *te in mare magnum errorum praecep-*
to projecisti: forsooth, because you could not
 by your poor reason or senses comprehend
 the wonders and many miracles in the blef-
 sed Sacrament of the Eucharist, you threw
 your self headlong most precipitously into
 an ocean of errors and deceit, foolishly as
 it were following the vain steps of *Aristotle,*
 who despairing of being able to finde out
 the reason of the Sea's ebbings and flow-
 ings, threw himself headlong into the main
 Ocean, saying, *ensentium quia te non capio,*
me cape. In all reason, I think it is appa-
 rent to every one, that the will and word of
 the Almighty, cannot or ought not to be sub-
 jected to such a poor pitiful thing as man is;
 man must be led by it, and not draw it to his
 pleasure, by adding or diminishing, chop-
 ping

ping and changing as he lists: wherefore our blessed Saviour, when some, upon the doctrine of the real presence they had heard him deliver, doubted and ask'd him, with *quomodo, how can man forgive sin?* and again, as others said, *how can he give us his flesh to eat?* It is very observable, that our Lord never went about to satisfy their curiosity, or declare to them how or in what manner it might be done, it being indeed below the Majesty of God, to give his vile vassal reason of his will, but he singly repeated again his assertion, without shewing the probability or possibility thereof; *verily, verily, I say unto you, unless you eat of the flesh of man and drink of his blood, you shall have no life in you:* hereby giving us to understand, that the institutions and will of God, are not to be subjected to the understanding of man, but humbly to be accepted with submission and lowliness, as the will of that infinite supreme power, unto which mans understanding, and the whole creation is subjected. I contemplate you as becomes another Jonas in the midst of the tempestuous seas of Apostasie, heresie and rebellion: *O utinam, utinam summus providentiae Pater qui projecto in mari Jonas, piscem grandem preparavit, dignetur me nunc tibi merso in impietate tua loco piscis illius preparare ut sicut animam tuam in ventre cordis mei per commiserationem porto,*

fore in illam in aridum cœlestis salutis portum evo-
 there valuissem: O Andrew! Let me be to
 you a whale to comfort and preserve your
 soul from utter ruine; be you another Jo-
 ain, as, accelera veni, & deglutiam horrendum
 at peccatum tuum, apostasiam tuam, fragilitatem
 evernam, scandalum magnum datum injuriam per
 de illatam Deo vivo, & vivo, sanctis clero, po-
 r itulogue Hiberniæ: accede confidenter, Andrea,
 the secure & pacate introducam te in conspe-
 al alium offensi Creatoris Redemptoris & glorifica-
 d aoris tui ut misereatur tui? come along into
 pro the ark of sanctification and mercy, with
 rily, the wandering pidgeon, that returned, find-
 maning no rest abroad, and bring in your beak
 in that lovely green olive-branch, *Credo unam*
 hat sanctam Ecclesiam Catholicam; abide not a-
 t to broad with the raven, feeding on stinking
 an, carrion; now I leave you to the sting of
 tion your conscience more cruel to you then hel-
 fu-lish monsters; let it be to you (not what
 nd-*Menander* confess'd, saying, *mortalibus cun-*
 I *etis conscientia Deus est*) but a light, a guide,
 nas leading you to do good and decline evil; for
 po-*Synderisis* is a practical habit of the under-
 uti-standing, not only pointing to you what is
 in good and laudable, but inclining you with-
 na-all to the prosecution of the same: this re-
 loco splendent light insinuates to you not to mur-
 in ther the souls of your brothers, by your
 rto, false, erroneous, and damnable doctrine;

it diffwades you from cursing your mother;
 it excites you to give no dishonour, affront,
 or the lye to Christ Jesus; Now I say to you
 what God said to Cain, *si male egeris statim
 in foribus peccatum aderit*; and know, that,
*pœna tibi est inordinatus, & perversus tuus
 animus*: and to conclude, do but observe
 what I say to you; there was a man (accord-
 ing as S. *Ambrose* doth relate, *lib. 6. exam.*)
 murdered and left dead, when many flock'd
 together to see the cadaver, the Murdered
 mans dog, knowing the Murtherer among
 the croud, made at him, apprehended him,
 and laid hold of him, barking and biting,
 until he was constrain'd to acknowledge the
 Murther and his heavy guilt: oh *Andrew*!
 the horror of the haynous guilt of your
 Apostasy doth and shall perpetually, and
 most grievously bite you, sting you, and
 give you no rest untill you be brought to
 acknowledge your horrid crime, and hum-
 bly cry, *peccavi, Domine, miserere*: which
 that you may do, and not be adjudged to
 the flames of the damned, shalbe the daily
 prayer of your afflicted friends.

*Of Humane Faith.**Document 6.*

THe difference between divine and humane faith consists in this, that, divine faith is most perfect and hath God for its object, and is grounded upon divine Authority, which doth promise us with infallible, unerring, and undoubted certainty, to enjoy what we believe, and hope for; but humane faith hath no such object, ground, or certainty, but is only a morall, casual, and probable belief; as for example, if you *Andrew*, did verily believe that in heaven all great felicities which transcend all our lower desires are to be found, what can hinder you but you should at least do as much for obtaining those great felicities as for the lesser, the perishable; for if you think you may gain them being a protestant with bare faith without works of charity, holiness, justice, penance, &c. then sure you have no faith at all; for you believe not that saying of *S. Paul*, *Hebr. 12. follow peace with all men, and holiness, without which no man shall ever see God*: humane faith you may have, but not divine; for if a man believes learning to be the only and chief maine, and beauty of con-

may enable him to a fair employment in time & an honorable memory to succeeding ages, this if he believe really and heartily it hath power to make him endure great pains and labour, even catarrhs, gouts, and other diseases, to read and write till his eyes are weary, to despise the pleasure of idleness, or delightfull sports, and even to undervalew whatsoever doth not cooperate to the end of his humane faith, viz. the desire of learning : now, what thing can he imagine so precious, so glorious, so honorable, and so desireable, as to enjoy the beatifical vision of Gods eternal glory, and who but a stark mad brain-sick man, will not endeavour with all his power and faculties to find out the means, helps, and ways, and not spare any labour, pains, or sufferings whatsoever, for to attain to such a happy State. O *Andrew* the prodigious stories of the strict sanctity, severe disciplines, rigid mortifications, and great sufferings of Roman Catholicks in all ages, as in your conscience you know; the ardour of their heavenly zeal, their deiform intentions, their ravishing devotions, ought to be an abundant argument to shame your dulness, stupidity, laziness, and supine negligence, and convince you that such faith as that of Roman Catholicks is not humane but most divine, more saintlike, more majestic

cal, more reasonable, and more productive of pure sanctity and grace then the bare humane faith of protestants and all other Sectaries. O *Andrew* ! when I to my grief understand you now serve your pseudo-prelate at *Camas* with such hazardous, slavish, and difficult service, with such undaunted courage, and resolution, because you believe him able to reward you, according to his promise to you before you revolted to him, though of his will you are not so certain ; and yet you are so supinely negligent and incurious of your service to the great God (from whom you shamefully apostatised,) whose infinitely great power and will rewards all super-abundantly ; for if you believe there is such a thing as heaven, and that every single mans portion of the glory there, is far better and infinitely more advantageous then all the riches, content, and pleasures of this barren world, it is morally impossible, you should thus blindly prefer little, before so incomparably great profit, and never ending happiness. I cannot tell what to say, but that you are charm'd *lothum comedisti*. I believe you are not ignorant of a story of *Homer* in his *Iliads*, who saies, that *Ulysses* his companions travelling towards their native Country, in their journey, they met trees bearing most fair and lovely apples call'd *Lothos*,

which, for all the fruit was pleasant and of an excellent taste, yet it had a strainge property, that those that did eat of the same, became so drowsie, stupified, lazie and forgettful, that they did not minde to give a step forward in their journey to their sweet native Country : whence comes *lothum comedisti*, as an adage : Oh *Andrew*, you are created for heaven, educated for heaven, you that have labored for heaven many years in appearance to the world, thether you travail as the place and period of your peregrination ; how come you not to minde your journey to give a step forward, to advance your conquest ? why dost thou halt at *Camas* ? how come you to be so sleepey and stupidly lazie, by heresy and Apostasie feeding on *lothos*, vain pleasure, fair promises, deceitful wiles, and sweet venom of hereticks ? O *Andrew* ! reflect, reflect, reclaim, reclaim, rouse up, arise, shake off your shackles and bonds of iniquity ; take to your comfort what I have read in Scripture, how when the people of *Israel* were captives led to *Persia*, their Priests did hide and bury the holy fire which always did burn on the Altar in the Temple, underground, in a valley : Many years after, *Nemias* employed priests for to finde out the sacred fire, who found nothing but *aquam crassam*, gross muddy water and mire ;

O prodigy ! no fire but water and that muddy, and troubled ! yet *Nemias* commanded the priests to lay the sacrifice on the Altars to be offered to God and to sprinkle the sacrifice with the muddy miry water, which done, *accensus & ignis magnus ita ut omnes mirarentur* : O misterious success ! a holy Expositor says, what ! before fire, out of that fire water was engendred ! now water and of that, fire engendred ! O prodigy ! what means this ? but that for your comfort Andrew : *ex igne divini amoris gratia compunctionis oritur, rursus ex compunctione Lachrimarum amor & ardor cœlestis desiderii, mens nostra ad amorem Dei inardescit*, sometimes from compunction of heart and from tears the love and desire of celestial things is engendred, and sometimes from the love of God, the grace of compunction, and teares are also ingendred. Come along therefore poor *Andrew* ! he that continually wallows with dirty swine in the mire must expect to be in the same filthy condition : the plague is not more spreadingly infectious then ill manners, liberty, evil company and hereticks : ill example is more prevalent then precept, make therefore in time of men your example, lest you be made an example to others. It is related that the body of the Emperor *Tiberius* was cast into the Tiber for the funeral pile.

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(according to the Custome of those times)
 his heart (after the body was reduced all to
 ashes) did many times spring out of the
 flames, and being at last opened by such
 who wondred at the strangeness of the acci-
 dent, it was found to be full of poyson
 which hindred the operation of the fire up-
 on it : and when the poyson was wash'd a-
 way, then the fire wrought upon it, and was
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 drew Sall* ! the flames and ardour of the di-
 vine fire of Gods love cannot work upon
 your heart before the inward venom of he-
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 of compunction, calling sincerely upon
 sweet Iesus, *saying*, Lord, give me the gift
 of faith and true Religion ; Lord, Iesus in-
 flame my heart with thy love, oh Iesus,
 give me a cleane heart from all self ends,
 self seeking, self interest and from all pre-
 judicate opinion and insufferable over-wee-
 ning pride and malice. O Iesus, call me
 back from being such a fiery persecutor of
Julian was : oh I
 venous in malice, and
 at me not gangrene in
 diousness against this
on carebas me ego ca-
re Lord Iesus, open
 see my error, and
 help ne
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out of my ignorance, *Apostasy* and folly :
Jesus be a Jesus to me wretched sinner.

Conclusion.

Sure Protestants by countenancing honouring and advancing to preferment such Scandalous outcast Rubbish, do overthrow their pretended Religion ; by these means and ways they seek to establish and strengthen the same : *Andrew Sall* is admitted as a Minister and preacher among Protestants, yet he from that Protestant Sect received no new character, consecration or Jurisdiction, for that they had none to give ; *nemo dat quod non habet* : therefore *Andrew* preaching and acting as a protestant-Minister, authorised only by the holy Orders he in the Roman Catholick Church received, it cannot be denied, but that they do own and acknowledge the Roman Catholick Church to be the only, true Mother of Salvation, which by many infallible proofs can boast of unfeigned priestly function, character, consecration, Mission, Succession, antiquity, sanctity, true Miracles, judgment and reason ; all which is in no Sect to be found, but in the Roman Catholick Church : what honour therefore, profit, or proselits can accrew to the Protestants, by so much honoring and contemning our
poor

(according to the Custome of those times) his heart (after the body was reduced all to ashes) did many times spring out of the flames, and being at last opened by such who wondred at the strangeness of the accident, it was found to be full of poyson which hindred the operation of the fire upon it : and when the poyson was wash'd away, then the fire wrought upon it, and was immediately consumed to ashes : oh *Andrew Sall* ! the flames and ardour of the divine fire of Gods love cannot work upon your heart before the inward venom of heresie be wash'd and cleansed away by tears of compunction, calling sincerely upon sweet Jesus, *saying*, Lord, give me the gift of faith and true Religion ; Lord, Jesus inflame my heart with thy love, oh Jesus, give me a cleane heart from all self ends, self seeking, self interest and from all prejudicate opinion and insufferable overweening pride and malice. O Jesus, call me back from being such a fiery persecutor of *that* *Julian* was : oh I have been so venous in malice, and let me not gangrene in religiousness against this *on carebas me ego* *te* Lord Jesus, open my eyes to see my error, and help me out

out of my ignorance, *Apostasy* and folly :
Jesus be a Jesus to me wretched sinner.

Conclusion.

Sure Protestants by countenancing honouring and advancing to preferment such Scandalous outcast Rubbish, do overthrow their pretended Religion ; by these means and ways they seek to establish and strengthen the same : *Andrew Sall* is admitted as a Minister and preacher among Protestants, yet he from that Protestant Sect received no new character, consecration or Jurisdiction, for that they had none to give ; *nemo dat quod non habet* : therefore *Andrew* preaching and acting as a protestant-Minister, authorised only by the holy Orders he in the Roman Catholick Church received, it cannot be denied, but that they do own and acknowledge the Roman Catholick Church to be the only, true Mother of Salvation, which by many infallible proofs can boast of unfeigned priestly function, character, consecration, Mission, Succession, antiquity, sanctity, true Miracles, judgment and reason ; all which is in no Sect to be found, but in the Roman Catholick Church : what honour therefore, profit, or profits can accrew to the Protestants, by so much honoring and countenancing ou

poor Apostates made their chief Apostles ? none, but rather great dishonour and shame; for how can any man in his wits believe, that such vile Runagates who proves faithless and perfidious to the living God, Religion, Conscience, and consecrated vows, can prove at all true, real, and faithful to a new-fangled, groundless, and inconsistent Sect, moulded and fram'd by mortal men. It is worth observation to ponder, how there was an Orthodox priest very familiar with *Theodoricus* an *Arrian* King, who for to insinuate himself into more favour with the King, became an *Arrian*, which when the King understood, immediatly commanded he should be put to death, saying, *Si Deo vivo fidem non servavit quomodo mihi qui mortalis sum eam conservabit* : and you may reade in *histr. tripar. lib. 1. c. 7.* how *Constantinus* a Gentile Father to *Constantinus Magnus* used a strange stratagem for to discover who among the Christians in his Court were his faithful friends from those that were not, he fain'd to set up the worship of false Gods, and to banish from his Court and service all such that would not abjure Christian Religion, and embrace the establish'd by him in his kingdom ; upon publication whereof many revolted from Christian Religion, for to enjoy the kings favour, many continued constant to their principles :

principles; whereupon the King removed from his Court and favour all who proved unconstant and faithless to their religion, not daring in his prudence to trust those who were found perfidious to the living God, but those who stood stedfast to their faith and conscience, he embrac'd and employed in places of trust and honour. Hence it doth follow, that it is folly to expect that *Andrew* can be true, real, or faithful to Sectaries, that was not constant to Gods true service, neither can he be instrumental to draw many proselites after him in *Ireland* from the Roman-Catholicks, who are brave, resolute, clear-sighted Christians, most zealous of their ancient Religion, for which, and for not going to the Protestant Churches, against their conscience, they would not suffer imprisonments & forfeitures of estates, if they had not been absolutely certain, that all the Misteries, and tenents of their ancient faith are purely revealed by God, and faithfully handed to them by their glorious and miraculous Patron and Apostle S. *Patrick*; and so they choose undauntedly rather to suffer the loss of all their means and brave estates, &c. then make in the least shipwreck of their Religion: and they be not ignorant how that it was not for any truth, perfection, or goodness in the protestant Sect that mov'd *Sall* to revolt to it, neither
for

for love of more vertues or more sanctity he deserted his true antient Mother, but that it was rather for to enjoy more liberty, indulgence, more pleasure, more mony, more content, and plausibility among protestants, occasioned his dismal separation : yet notwithstanding he will not (if he can) perish alone, he will furiously endeavour to gaine profelites, and will, out of ambition, pride and malice, envenom others though (I am confident), he will catch none but Novices onely in both divine and humane learning, and such as are unsetled in Religion, and wild hair-braind loose livers, and idle vagrants : Therefore *Andrew* desist from preaching poor souls into just so much as shall beget their torture, let them rest where they finde full satisfaction : Oh *Andrew* ! desist from fighting against God, who is the free disposer of his gifts, and especially of faith, do not expose your self dangerously to the indignation of God ? do not strive, to drive others and thy self to eternal perdition : without question you commit a most grievous sin when you endeavour by artifice of the devil to draw men to profess or act contrary to what their souls and consciences believes to be revealed and true ; when you wound the weak consciences you sin against Christ, 1 Cor. 8. 12. do not desperatly preach or strive to whip Roman Catholicks

out

out of their true faith to a way that is but error and falshood. Let me now *Andrew* close this Discourse with this; when *Prometheus* stole fire from heaven to animate & quicken his artificial bodies, the gods for punishment of so high a sacrilege, struck him not dead with a sudden thunderbolt, but (to be more deeply avenged) let him live to be tormented with vultures, continually gnawing on his liver : O *Andrew* ! your horrid apostasie and sacrilege exceeds all crimes imaginable, so your punishment will be exceeding grievous; for in an unlucky time you steal away the heavenly fire of your sacred function, mission and character from Gods service, and employ it (though to little effect) to animate and quicken that artificial, earthly, imperfect, dead body of protestanism : your fire is turned to black coals fetch'd from the infernal pit; to preach what in your conscience you believe untrue, I am sure is damnable, and to compel others to the same is nothing else but to drive them to renounce their surefooting in Religion, and the essential part in them their reason; but let me tell you all your labour, poor contrivements, wretched ambition and oyl will be wasted to no purpose; you do feel I am confident your self tormented with vultures continually gnawing on your liver : *nam sequitur superbos ul-*

tor a tergo Deus. Seneca. and withall, non existimes impune tibi futurum quod contra Deum pugnare tentaveris, 2 Mac. 7. My last advice to you is, from the holy Ghost, Eccles. 9. quodcunque potest manus tua operare instanter, quia nec opus, ne ratio, nec sapientia apud inferos quo tu properas. ah dear Andrew, be wise, return to thy self, consider these things, work according to them, that you may be happy, according to the true prayers of

Your true friend and well-wisher,
in the best things,

J. E.

F I N I S.

A
COUNTER-POYSON
For to Enchant that Enchanted,
Enchanting Forsworn Wretch
ANDREW SALL
APOSTATE.
Miserably wandring in the Region
of Nothing.

Thou hast not lied to men but to God. Acts 3.
